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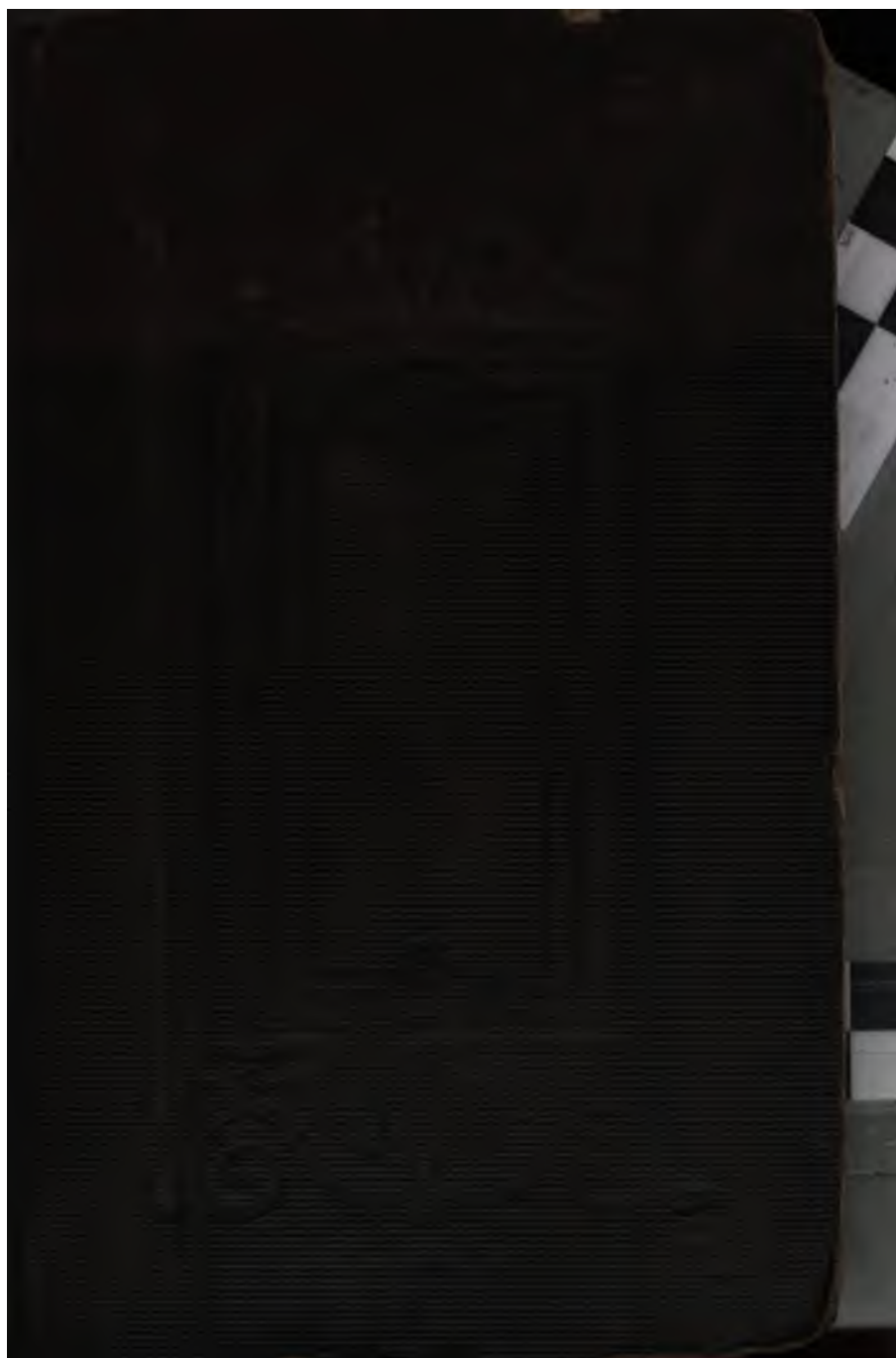
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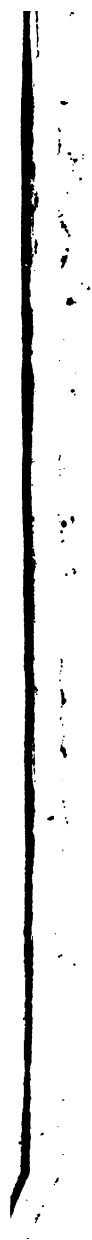
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MARGARET daughter of Henry III. In her Wedding garments.
embroidered with the three Leopards of England —
married at York anno 1253 to Alexander III of Scotland
See page 575

London. Henry Kent Causton Birch Lane.
1859.





THE
REGAL ARMORIE
OF
GREAT BRITAIN,
FROM THE TIME OF THE ANCIENT BRITONS
TO THE REIGN OF
HER MAJESTY QUEEN VICTORIA :
THE
INSTITUTION OF CHIVALRY,
AND THE
ORIGIN OF EMBLEMATIC INSIGNIA
IN
ANCIENT NATIONS.

BY
ALEXANDER BRUNET.

“The present Generation thirsts for Historical Knowledge.”
BENTHAM.

LONDON:
HENRY KENT CAUSTON, BIRCHIN LANE.

1839.

CR1620
B8

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INTRODUCTION.

IT is worthy of notice, in the annals of Britain, that until the reign of her present most gracious Majesty, England did not possess any special history of her armorial bearings so profusely exhibited over the three united kingdoms and the British dominions; yet as an elucidation of national history, nothing is better calculated to enrich the progressive erudition, than a knowledge of the interesting origin of the several charges of the royal Shield, the history of which has never been considered a necessary part of education, even of the higher ranks; and hence it is that the national banner has been unfurled only as an enigmatical picture to the eyes of the people.

The alteration which necessarily took place in the royal ensign on the accession of her

present Majesty, by the separation of the kingdom of Hanover from these realms, has excited to this subject, the spirit of enquiry that predominates in our generation, for the acquirement of general literary knowledge.

Indeed, the obvious deficiency in the historical literature of this country which we now propose to supply, has excited the commendable curiosity of those who would not have been deficient of the knowledge if the means of information had been at hand.

The seals of Government—the national standard, are daily before our eyes, and her most gracious Majesty wears on her royal person, emblematical badges, that have been worn for centuries by her illustrious predecessors, Sovereigns of this island ;—yet how little is known of their original adoption !—Where are scattered the historical records of their primitive occasion ?

These questions, comprising more of national information than may at first be supposed, has carried our research into the remotest traditions of the primitive Britons, proceeding chronologically through the periods of the different conquerors of this island,—the Romans, Jutes, Anglo-Saxons, Danes, and Nor-

mans; concluding with the dynasties that have since severally occupied the British throne.

The eagerness of our generation to unravel the annals of the dark ages, and our own investigation of British records, naturally lead us to enquire into the causes that have deprived England of a national history, comprehensible to the general reader. These causes will be found in the following chronological survey of the various historical systems that have from time to time prevailed.

The earliest traditions of this island were evidently recorded in the *Celtic* language, by the British bards, or historical poets, initiated in the druidical mysteries. These bardic compositions, previous to the Roman conquest, were translated and continued in *low Latin* by the heathen Britons and Romans. The historians of the Roman period began to chronicle from the age of *Augustus*, when that emperor abolished the Celtic language in Britain to establish the Latin, about the time of the birth of Christ.

The British chroniclers, although interrupted by a sequence of military invasions, have, nevertheless, protracted their annals to

the end of the 10th century. Besides these native records, there were also those of the mythologists and pagan chroniclers, Anglo-Saxons, and Danes, who successively conquered Britain from the 5th to the 10th century. The Britons and the invaders continued their national records in *Low Latin*, in the Saxon and Danish dialects, as far as the definitive conversion of England under Canute the Great, a Danish pagan, who embraced Christianity in the year 1017.

From that dark age the monks converted the pagan priests, and invited into their wealthy convents the learned men of all nations ;—a policy by which they collected within their cloisters all the books written by the heathens of former ages. Thus, secluded in impenetrable sanctuaries, and defended by an army of monkish writers, were collected libraries possessing the treasury of many sciences ; whilst princes and nobles, having neither books nor scholastical instruction, relapsed with the people into an ignorance and barbarity that totally eclipsed the civilization established by the Romans in Britain.

Possessed exclusively of all historical documents, the monks formed new histories,

adapted to consolidate their increasing power, mixed with doctrinal and theological subtleties, and pious miracles, marvellous only at the present day as illustrative of the extreme subjection of intellect. Facts were perverted, and occurrences involved in such a misrepresentation of circumstances, as best contributed to retain the dominant power they had succeeded in establishing on the blind bigotry and abject dependence of the people. These histories or chronicles, were industriously multiplied for the mutual assistance of all monasteries, and many copies are yet extant. Thus commenced a new system of religious history, royal and political, which eluded the heathen periods and the civil annals of the people.

So late as the year 1500 England did not possess a general history apart from the chronicles of the church. About that time Polydore Vergil, of Urbino, was sent to England by Pope Alexander the Sixth, as a collector of *Peter's pence*; and King Henry VII, impressed with the maxim, that "an impartial historian must be a Cosmopolitan," commissioned Vergil to write a general history of England, compiled from the private histories

of all its several counties. Henry VIII confirmed the commission of his father to Vergil, who continued the history, and after many years published in Latin a history of England, in which he retained the popish impostures found in the authorities he had collated. Vergil was the last collector of *Peter's pence* in England.

The *Reformation* of the English church (1530—36) at length put an end to the intricate history of England, so long falsified by the monks. From that new era, the numerous monastic libraries were surrendered to the government of Henry VIII; and thus terminated the *Middle ages*, comprising more than a thousand years of darkness and barbarity, in the christendom of western Europe, whilst the Mahometan, or eastern empire, was shining with the light of science.

After the Reformation, Henry VIII appointed his chaplain John Leland, his antiquary, and gave him his royal commission to restore the national history, by confuting the monkish traditions, which as a consequence of the employment of falsehood and fraud, had always *exalted past times above the present*. In 1545, Leland presented his collec-

tions to the king under the title of a *Newe Yeare's Gift*. This however was only the beginning of what he proposed to execute; but the task was by no means an easy one, and Leland was so overpowered by the difficulty of conciliating the multitude of conflicting evidences, by extracting the truth from contradictory sources, and methodizing a work in which perspicuous arrangement was so indispensable, that his mind gave way beneath the excess of labour, and he died in 1552, deprived of reason. His fragments, written in Latin, entitled *Collectanea*, were afterwards published.

The transition from the Romish form of worship to the Lutheran or protestant religion in England in 1530, was not consolidated until the revolution of 1688. During that period of more than 150 years, English historians were either doctrinal party writers, or popish controvertists against lutherans or protestants. The history of that time was rarely written in English, whilst all records were continued in *low Latin*, which was a dead tongue.

The first general history of England, published in a *living* language, was composed about the year 1700, by M. de Rapin, a

learned French protestant refugee, who had been kindly received by William III.

The impartiality of this foreign writer, who during twenty-two years laboured to elicit the truth from the national records, and the high repute which his work obtained, acquired for M. Rapin the title of the "Father of English History." His work extended to ten quarto volumes.

The example, thus given, for the emancipation of national history, separated from ecclesiastical annals, produced many large works and abridgments during the eighteenth century; but so far from following the admirable precedent before them, these writers created systems, each according to his particular genius, and all equally distinct from the requirements of historical diction.

The authors of that age may be divided into four classes;—*logicians*, *biographers*, *latinists*, and *politicians*, whom united do not unfold the origin of the most ancient local manners and customs preserved in modern society.

1st. The *logical* writers, aiming at the eloquence of Demosthenes or Cicero, divert the mind of the reader by a superficial logic, which

has been termed "pompous nothing." The super-biloquence of their writings proved that scholastic study may make a rhetorician, but many years of literary pursuit are required to form an historian.

2nd. The *biographers*, or anecdote writers, have involved the national history in the lives of kings, queens, princes, and nobility; attributing every event to these eminent characters, without reference to the gradually developing intellect of the people.

3rd. The quotations from the *Latin* versions, mostly adduced in a spirit of pedantry, revealed also a want of perspicuity in the translators, who thereby frequently reproduced monkish misrepresentations, which they mistook for historical facts. They loaded their volumes with notes of proofs from the low Latin records—a doubtful testimony, which discloses either a reprehensible credulity, or the popish principles of writers who still avouch the delusive fountain of monkish authority.

4th. The *political* historians of the 18th century have involved their writings in the tortuous policy of foreign nations, and tedious descriptions of battles, which by directing the

reader so continually to continental affairs, diverted his attention from the more immediate history of his own country.

A great defect in these four classes of historians is, that they have not taken the trouble to elaborate to their books an intelligible index, which is the guide of history.

The 19th century has also produced its historical system, which in its result has not been more fortunate than its predecessors. This system, by involving simple facts in a superstructure of embroidered narrations and illusive invention, may well enough be adapted to a romance of history, but we doubt the propriety of the intermixture. The poetical fondness of loading history with the ornaments of rhetorical declamation has succeeded in amusing many readers, but not in instructing a nation;—truth became of secondary consideration, and was frequently suppressed or perverted for the sake of poetical effect. This system of harmonious diction in history ascended its zenith in the time of Sir Walter Scott, and began to decline with the generation which ended with that king of romantic writers. The literary succession falling at last to the *useful writers*, this rational class, al-

though still in minority, is now beginning a *reformation* in literature, for the diffusion of learning by the aid of a better historical system, founded on *chronology*, the key to history; resigning to poets or dramatists that exuberance of style, which in historical narration is as inappropriate and detrimental as tares in a field of wheat. Adapting the clear and concise diction of an encyclopedical dictionary, a system of literary economy is substituted for the tedious declamations which have heretofore distracted the student of history, instead of conveying in a clear and intelligible manner the knowledge he sought to obtain.

Not to multiply examples, the present little volume will amply shew, in its etymological definitions, the deficiency of which we have complained, and the grievous consequence of recording history by elegant and much worked narratives, devoid of that antiquarian research which alone could impart information to the reader.

A long course of study, not exclusively of the history of England, but of Europe, has made us progressively acquainted with the defects we have proscribed. From error to error, research, by collating authorities, fre-

quently terminated in rejecting as spurious, narratives which had hitherto been looked upon as of dependence. Thus it was not sufficient to rely upon any reference that might have been quoted; the most palpable errors have passed from generation to generation, each successive writer taking for granted the statement of his predecessor:—thus, what in its origin was mere allegory and fable, has been gravely transmitted to us as occurrent facts.

These it has been our task to retrace, and by a simple chronological system, cleared of the “flowery weeds,” we have endeavoured to methodize a vast store of historical facts. A small portion of it,—the *historical origins of the British escutcheon*,—we now present to the public, fully impressed that it will prove as interesting to the nation at large as it did to us when, incidentally to our antiquarian researches, the several circumstances we describe were opened to our view: but even here, when we came to confront the pictorial records with the text, the same anachronisms were found in the drawings as in the literal records.

The monks, who drew pictures to illustrate

their books, intentionally inserted the cross and other christian emblems into the arms and shields of the Britons, Anglo-Saxons, and Danes, while those people were still pagans.

These anachronical illustrations were intended to corroborate the political system of referring the establishment of christianity, in this island, to a period immediately succeeding the death of Christ; and by trusting such traditional anticipation, honest historians and writers on heraldry have unintentionally been led into error.

The variation that exists in the scattered definitions of the origin of the emblematical devices which constitute the charges of the British National Armorial Bearings, and the diversity of opinion that has prevailed upon the subject, would at any time have rendered any further illustration a matter of interest. Can it be less so at the present moment, when under the government of a young and amiable Queen, every stimulus appears to be given to undertakings that are *useful*—that contribute to the advancement of knowledge, the good of mankind, or the glory of Old England?

Wherever flies the British flag—the emblematical standard, speaking centuries of

glorious renown—there is liberty and honour !
And where flies it not ? Like a new Briareus,
the gigantic British empire extends its hundred
watchful eyes and arms over the globe.
As far as the antipodes of the wealthy mother
country, waves the historical standard, which
we trust will now be more interesting than
ever to the eyes of admiring Britons.



ON
EMBLEMATICAL INSIGNIA.

The most part of Historians seem to suppose all their readers equally *learned*, and by that error seldom explain the *origin* of antique and foreign usages implanted among us.

LORD BACON.

Origin of Emblematical Insignia in ancient Nations.

The use of armorial bearings has at all times been that of an emblem distinguishing among mankind tribe from tribe, nation from nation, family from family. In its origin it may be traced to times long anterior to alphabetical language or to civilization, and to have attained its climax of representative allegory in the hieroglyphical records of the Egyptians. It may be traced to a superstitious adoption of figures either representative of natural objects, emblematical of particular attributes, or figurative of personal qualities; and in

these characters it is found in use at the present day among the savage tribes of regions yet scarcely explored.

Our enquiry into the antiquity of heraldic devices carry us back into the most remote ages of the known world, when those Insignia are found to have been instituted, and thence transmitted to, and adopted by succeeding generations as badges of distinction.

In the following pages we have endeavoured to methodize a series of types, or emblematical signs and legends applicable to our subject, which have been obtained from the researches of learned European travellers in oriental countries. The explanation thus afforded to many of the fables of antiquity, which have been successively blended with modern history, and yet connected either with the armorial badges or the history of England, has long been matter of vague and erroneous conjecture; and it could only be by an attentive research in the primitive annals of those oriental nations whose impassioned ideas lent an allegory to every occurrence, and fabled every truth, that the origin of many heraldic emblems could be discovered; and these we unfold in their chronological order.



BRAHMA.

BRAHMA was the first legislator of Indostan or Hindoostan, which country became divided into India, Mogolstan, Bengal, &c. The laws of Brahma were in the *Sanscrit* or *Hanscrit* language, and were engraved on tables of marble. These tables being the first national records of the Indians, were continued by the successors of Brahma, who derived from him the name of *Brachmanes* or *Bramins*, which name became the title of Indian judges and philosophers. The human revolutions of subsequent ages altering the primitive idiom of the Indians, the tables of the laws could be no longer understood but by the *Bramins*. They then transcribed in a

book the scripture of the tables of the laws or annals of their *first epoch*, which they called the *Golden Age of India*. The dead Sanscrit being reputed the *sacred tongue*, the mysterious book was declared holy, and hence Brahma was deified;—the Bramins styled themselves his priests, and they composed the Indian *theogony*, or generation of gods.

The effigy of Brahma and the sacred tables were exhibited on national standards or flags, and on Indian coins in the holy city of Jugernaut or Jugrenat. That image being the origin of Indian idolatry, every part of the person, attire or attributes, became badges which were worn by priests, and people of the first rank.

The *Hand* of the divine *legislator* who wrote the law, was hence revered as a sacred *insignia of Justice*, and hieroglyphical characters of the sacred tables were borne as emblems on seals, which are evidently the first regular armorial bearings of antiquity.





TENSIO.

TENSIO-DAY-SIN, was the greatest god of Japan,—the premier of the seven celestial spirits who presided alternately over the Japanese Islands during the seven days of the week, according to the *Sintos* or Japanese theogony. The word *sintos* signifies a *hero god*, or a great man deified after his death, and declared *holy* or sacred.

The Japanese believed that the souls or ghosts of their heroes revived into angelical faces having two wings, whilst the divine angels had six wings.

The chronology of Japan commences with *three* great periods,—fire, earth, and water.

1. The *age of fire* was the time of the con-

flagration of the earth, which was once a fiery globe; this age comprised the calcination of rocks, marble, metal, or mineral.

2. The *earthshaking age* included the terrestrial convulsions of earthquakes, and eruptions of innumerable volcanos.

3. The *age of water*, related five deluges, as well as the accidental inundations produced by the action of volcanos on subterraneous waters, and by the eternal perambulation of the seas changing the surface of the earth by the perpetual motion of the globe.

This system records a *spiritual race of men* in the primitive ages; they were of higher stature, endowed with a longer life, and of a superior genius, by which they invented all useful arts. The world being inhabited by two sorts of men—black and white, the black nations represented the bad angel or genius of evil, with a *white* face; whereas the white races reversed this arrangement, and figured the demon as a *black* creature.

The money stamped with the good genius of the islands was called the Japanese angel.





TIEN-HOANG.

THE Chinese Cosmogony or system of the formation of the world, reckoned Poankou as the first man born from the Chinese soil or clay. In his age the earth was inhabited by huge animals of greater size than the whale. Among these bulky monsters was a dragon, sovereign of the air by his wings, and as a serpent monarch of the earth by its swiftness. It preyed upon human flesh, was worshipped as a malevolent spirit, and human victims were immolated to appease its voracity.

The largest races of animals having been destroyed by terrestrious convulsions, by pestilences, and by five deluges recorded in the Oriental annals, the dragon, the behemoth,

the leviathan, &c. became extinct creatures. The worship of the dragon, however, did not cease with its existence.

Tien-Hoang, the first prince and legislator of China, abolished the human sacrifices, together with the adoration of the dragon, but its idol or image was preserved in the temples and exhibited on the standard of the Chinese princes.

In the following age, the dragon was reputed to have been destroyed by Tien-Hoang, and the prince was hence depicted as killing the monster.

The Chinese sovereign having assumed the title of Emperor, the dragon was still represented on the imperial standard of the *celestial Empire*. The figure of that animal being allowed to be borne by the *mandarins* or Chinese noblemen, they represented it in divers colours and postures, to distinguish every family. It was accompanied by emblematical flowers, silk knots and peacocks feathers; but it was forbidden under penalty of death, to have more than *four* claws to each foot, in order to distinguish the imperial dragon which bears five claws.



ATLAS.

ATLAS with a celestial and a terrestrial globe, was the national badge of the descendants of Atlas or the *Atlantes*.

The astronomical observations of Atlas, disclosed to him the spherical form of the earth, and the rotation of the planets revolving round the sun. He invented the sphere, and *altime-try* with the *astrolabe*, an instrument to measure the altitude of the sun, the stars, and the pole. He composed the twelve signs of the zodiac, and created the first rational system of astronomy and geography, which was improved by his posterity.

The *Atlantes* became the greatest navigators of the world, and the most wealthy nation,

by practising the useful arts and commerce. They revered Atlas as their nominal father, but they did not deify him; they erected statues to his honor, and represented him bearing a *terraqeous* or earth and water globe, which gave birth to geography and circumnavigation by the help of maps called an *atlas*.

The *Atlantide* or country of the Atlantes, was overflowed by the accidental junction of the seas. This catastrophe divided the globe into two principal continents separated by a great sea which retains the name of *Atlantic* ocean.

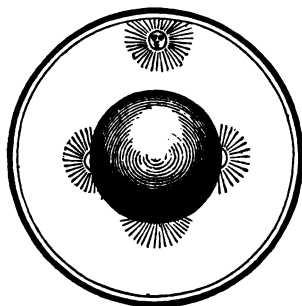
The Atlantes, who had foreseen this event, ascended on a mountain of Africa, which took from them the name of Mount *Atlas*. Some descended into Egypt, where they introduced their sciences, their books, their maps or atlas, while others passed into the *Atlantic Isles*,* which had been colonized by their ancestors.

Besides the Indian records, those of all antiquity have mentioned the wonderful cities of the ancient Atlantide, now under the sea, —as *Holland shall be in a few centuries*.

The Atlantes introduced their architecture

* The Fortunate or Canary Islands.

into Egypt; and their statue-pillars, called *Atlantes*, gave rise to a female companion dedicated to Isis. That pillar was the prototype of supporters in armorial bearings, still called *Atlantes*.



THRONE OF VITZLIPUTZLI.

VITZLIPUTZLI, the god of the Novatelcas, and afterwards of the Mexicans. The cosmogony of that nation, (in Mexico) was similar to that of the *Atlantes*; and like them they computed the year of 365 days.

This people knowing the spherical form of the earth, they figured the *four seasons* upon

a globe by four heads of animals or by four suns. Vitzliputzli was represented sitting on this globe, which they called his throne.

The Novatelcas being at last subjugated by the Mexicans, transmitted to them their religion, their customs and relics, among which was an *Atlantic Almanac*, still preserved.

The Peruvians, who styled themselves *Children of the Sun*, have also preserved some badges of the Atlantes. The medals dug out of the earth, and found in urns at bottom of several wells, have thrown a new light upon some parts of ancient history, which had been so much altered by modern nations to support their divers religious systems. The emblems of these medals have also contributed to confirm the ancient union of the western world (America) with the eastern continent, previous to the formation of the Atlantic sea, now billowing over buried cities, once flourishing in all the pride of successful commerce.





MOUNTAINS OF THE MOON.

A MOON arising from mountains, with the seven stars of the week, was exhibited on the standard or coins of the Ethiopians, a *black* nation of the equinoxial line in Africa. The name Ethiopian, signifying a *black man*, that people styled themselves the *children of the eye of the night, or moon—the queen of silence*. They boasted to be the first inhabitants of the earth, and to have sprung from the equatorial germination. Their hot climate favored them with an imagination productive of useful inventions, but which also gave rise to the fictitious study of *astro-theology* or doctrine of astral gods.

On account of the passage of the moon on the highest chain of mountains of Ethiopia, they consecrated them to that astral goddess, and at the present day, they are known to us as the *mountains of the moon*. The numerous sources of the *Nile* rising in those mountains, that river was thence deified, and its *fountains* being only known to the priests, were declared to be running from *heaven*.

Modern naturalists and historians of all civilized nations, begin now to desert the western continent to explore the *cradle of sciences* in the eastern world; but the Ethiopians, once so civilized, having relapsed into barbarism, it is dangerous for Europeans to penetrate the interior of Ethiopia, now called Abyssinia.

However, some visits to *Axum*, an ancient city now in ruins, have procured sketches and descriptions of several obelisks, which remained in good preservation. Among their hieroglyphicks and astronomical signs, there is a moon passing over mountains, with seven stars, which reveal the knowledge of the Ethiopians in astronomy, by computing the week seven *nights*, besides their sabbath or day of rest.



BAAL.

THE Chaldeans adored that sun, and represented it on their standard; their priests using the tower of Babel as an observatory, became astronomers in Asia, and that nation soon excelled in all useful sciences. Belus or Baal, a Chaldean prince, founded a city around that tower, and gave it his name of Baal or Babylon.

After the death of Belus, that city became the first wonder of the world, and the sovereign of the *Euphrates*, which run through its walls. The name of that river in chaldean signifies to *fructify*. The coins of Chaldea represented the sun setting in the Euphrates, and on the

reverse was the effigy of Belus or Baal. Hence the king became so identified with the sun that the money was indistinctly called, *Sol* or *sun*, *Belus*, *Bel*, *Baal*, &c. A statue in solid gold, forty feet high, was erected in the temple of Babylon, and dedicated to Baal or Bel, as god of the sun.

The sign of the sun, the principle of fecundity, was also on the coins of *Ancyra* or *Angoura*, which became in latter ages the capital of Galatia, in Asia Minor.

The coins of Persia exhibited the effigy of *Mithras*, a Persian prince, bearing on the reverse a sun,—that prince became also erroneously named Mithras, god of the sun.

Sanchoniathon, a Phœnician historian, who has left manuscripts upon the *antiquities* of Phœnicia, Chaldea, &c. has mentioned a great many curious emblems composing the armorial insignia of the most remote ages.





THE ARCHANGEL.

THE Arabians claimed the supremacy of other nations as having emanated from the superior race of men, who inhabited the earth before the corruption of the air. They acknowledged but *one God*, creator of the world, whose orders were accomplished by messengers or angels called the Eyes of God and his overseers.

The Arabian zodiac being square, the names of the four cardinal points were personified by four angels, protectors of Arabia.

1. *Michael*, the golden angel, and keeper of the *oriental* gate, was qualified *Archangel* or prince of the angels: he was armed with a

glittering sword, repulsing constantly *Azael*, the revolted angel, or *black* spirit of darkness. This Azael was but the parable of a malefic easterly wind bringing pestilence into Arabia at the autumnal equinox.

2. *Raphael*, was the guardian angel of the *occidental* point on the Red sea, defending Arabia from the invasians of the Ethiopians.

3. *Gabriel*, who presided over the *north*, was styled the *conductor angel*: this was allusive to the wilderness or desert which separates the north of Arabia from a fruitful land called *Paradise* or Eden, an immense garden of delight in Canaan.

4. *Uriel*, was the angel of the *south*, which was called *Felix* or happy Arabia: he was the generous angel, on account of the *perfumed paradise* or fruitful garden in that part of the peninsula.

The Arabians revered several other angels, seraphims, cherubims, &c., tutelary geniuses of their land, among whom was *Azariel*, the benevolent angel of the waters.





ISIS.

THE Egyptians considering Osiris, the eldest son of the Nile, as their first king, believed that his soul ascended into the sun, and they adored him in that planet. His sister and wife Isis, remained a queen after him, and her blessed reign established the *gynecocracy* or female power in Egypt. At her death she was reputed to have made her resurrection into the moon with her son *Orus*, the god of futurity. The Egyptian trinity being thus composed of Osiris, Isis, and Orus, their mysterious motto was, "I am all that *was*, that *is*, and that *shall be*;" which words were represented in a *solar triangle*. The Egyptians

adored Isis as daughter of the Nile, and as the *protectress of navigation*, whose attribute was a *Baris* or boat. Her annual feast was on the vernal equinox (March 21st) which was the *annunciation*, or opening of the navigation after the stormy winter. On that day the image of the goddess was carried in triumph in a solemn procession; her statue was of solid gold, standing on a crescent and clouds of silver; she had a glory of twelve golden stars around her head, allusive to the twelve lunar months of the year, and her own shining face represented the thirteenth, which was the sacred moon, or the equinoxial month of the Spring.

In the subsequent ages, when Egypt was conquered by the Romans, these conquerors adopted the worship of Isis; they consecrated her equinoxial feast by the name of *Noster Domina Dies*, (our Lady Day) and qualified her, the *Heaven's open gate*.—*Star of the Sea*.—*Queen of the heavenly spheres*. Thence they introduced the feast and *labarum* or banner of Isis and her legendary worship in all the conquered provinces of the Roman Empire.



GOG.

Gog, the chieftain or father of the *Goths*, a wandering people in the north of Asia, was a warlike man whose memory has been propagated from antiquity. The children or army of Gog or the *Goths*, who were the terror of civilized nations, took *Maracanda*, in Asia (Sammarcand) where they erected statues to Gog. His effigy stamped on the gothic coins, represented him with a helmet, bearing on the crest, a dragon, winged serpent or salamander—a kind of lizard called the *spirit of fire*. The custom of impressing on money and arms the face of the nominal father of a tribe, was natural to all nations.

The Goths having afterwards invaded Europe, their conquests in Asia were seized upon by the Tartars, who took Maracanda, wherein they preserved the monuments of Gog. The new conquests of the Goths spread their standard all over Europe.





HEBER.

HEBER, a Chaldean, gave his name to his descendants, who were called the children of Heber, or the *Hebrews*.

Chaldea being at length over populated, many Chaldean tribes crossed the Euphrates and went into the land of Canaan. This country derived its name from the Canaanites, or children of *Canaan*, who had been cursed by his grandfather Noah. From the mixture of the Canaanites with the Phœnicians sprung the Sidonians, Tyrians, Punics or Carthaginians, and other great trading nations. The Hebrews from Chaldea settled themselves in *Arba*, a city of refuge in Canaan, where they

multiplied so much that Arba was hence named the city of the Hebrews, and at last *Hebron*. Most part of the Hebrews were born in *Ur*, a city of Chaldea, in which a perpetual *fire* and a lamp, were sacred to Baal or the sun of Chaldea. The money of Hebron bore the type of Heber adoring the sun.

Among the Chaldeans or Hebrews of Hebron, was *Abraham*, who was called by the true God for the abjuration of idolatry. The interlocution between God and Abraham produced the *Covenant*,* by which God ordered the circumcision, and *promised* the land of Canaan to the posterity of Abraham.

Sarah, the wife of Abraham, was likewise a chaldean born in *Ur*; she was buried in a cave near Hebron, where Abraham was also interred: their son Isaac, born in Canaan, was buried with them near Hebron, as well as his wife *Rebekah*, who was also a chaldean. The Hebrews were afterwards succeeded in Hebron by the Philistines.

* Gen. xvii. 2, 12.





THE TURTLE DOVE.

THE city of Ninus or Nineveh had received its name from Ninus, the son of Belus, who built it with a colony of Chaldeans. Nineveh became the capital of Assyria, and its coins bore the face of Ninus, with an arrow on the reverse. This was the device of the Tigris, which washed that city. The chaldean name *Tigris*, expresses the swiftness of an *arrow* applied to the rapidity of that river.

Semiramis, the widow of Ninus, having united Nineveh to Babylon, founded the first great empire of the world. The Ninevites who revered the memory of that queen, symbolized her by a turtle dove. This was a to-

ken of the name of her foster-mother, and gave rise to the fiction that Semiramis had been fostered by a turtle dove. That bird was stamped on the coins, with the arrow or symbol of the Tigris on the reverse. The Ninevites or Assyrians adored the sun or *fire*, like the Babylonians; they *burnt* the offering of a male pigeon to Belus or Baal, and a female turtle dove, the emblematical spirit of Semiramis. The famed Nineveh having been destroyed in a series of ages, another city was built from its ruins, and called *Mosul* or Mousul; this manufacturing city impressed on its goods the sign of an arrow with a turtle dove as a generical device of Nineveh; and that badge printed on a light stuff called mosulin or *muslin*, has been exported to all modern nations.

S.



THE LAMB OF EGYPT.

THE north of Arabia being over populated, the wandering tribes of shepherds armed themselves and formed a holy alliance under the inspiration of the conductor angel of the north. They passed the isthmus of Suez, conquered Egypt, and set one of their pastoral chiefs as a king on the throne of Osiris.

This warlike shepherd introduced into Egypt the annual oblation of an unblemished lamb or kid, sacred to their conductor angel, Gabriel. The lamb which was stamped on the coins in the north of Arabia, became then the money of Egypt, but it bore a *scorpion*

on the reverse. This was supposed to be the emblem of the Arabian arms, as dreadful to the Egyptians as that venomous insect, or perhaps as a sign of the arrival of the Arabs in October, in which month the scorpions visit that country with their desolating progress. At last the Egyptians recovered their independence under chieftains styled *Pharo*, or revenger, who succeeded the pastoral dynasty; and from thence *every shepherd was an abomination unto Egypt*.* The Arabian dynasty was then recorded in the annals of Egypt, but by the contemptuous appellation of the pastoral or *Shepherd kings*.

The lamb on the standards, arms and coins, was superseded by the face of Pharo, but the oblation of the lamb remained among the other animal sacrifices in Egypt, as in the time of the shepherd kings.

* Gen. xlv. 34.

S.



ABIMELECH.

A COLONY of Palestines from *Capadocia*, in Asia Minor, descended into the south west of the land of Canaan, where they settled at Gerar. The Palestines multiplied and grew so powerful that they conquered all the land of Canaan, which they named *Palestine*. They elected a ruler by the denomination of *Abimelech*, or my father king. This was a motto or a title constantly to keep in mind that a king must be the father of his people; thence the name of Abimelech given to the primitive kings of Palestine.

The royal standards, arms and money bore the *Capadocian horse*, a good breed imported

from Capadocia into Palestine by these conquerors, and that money was long used at Gerar, Gaza, Hazor, Askelon, &c. The Hebrews pronounced and wrote the name of the Palestines *Philistines*.





PHRYGIAN CAP,

The *Bryges*, a warlike people sprung from the south-west shores of the, Euxine, conquered the East of Asia Minor which they called *Brygia*. Their name was afterwards altered into *Phrygians* and their conquest denominated Phrygia. Their descendants conquered all the peninsula or Asia Minor which they named Great Phrygia; and all the nations of that country were their slaves or tributaries.

The Phrygians distinguished themselves from the primitive inhabitants by wearing the national cap of their forefathers as an uniform sign of their independence, and it was stamped on their coins.

This badge introduced the custom among the Romans of giving a cap of freedom to their freed men; and it has preserved the name of cap of liberty in modern national standards of several countries.





PEGASUS.

THE horse being an emblem of the sun, surnamed the vigorous courser, was represented with wings. This fabulous white winged horse was supposed to have sprung from the blood of *Medusa*, one of the three *Gorgons*.

Perseus, the son of Jupiter by Danae, was reputed to have killed Medusa in the garden of the Hesperides, in *Libya* (in Africa) and to have flown thence into Asia through the air mounted on a flying horse. This fable arose from the figure of a horse on the prow of the swift sailing ship with white sails, named *Hippocriff* or the winged horse, in which Perseus made a voyage to Africa.

The city of *Persepolis* pretending to have been founded by *Perses* a son of *Perseus* and *Andromeda*, adopted the standard of *Pegasus*; that marvellous city becoming the capital of the *Cephenes*, this superb nation received the name of *Perseans* and their kingdom was called *Persia*, a country reputed for its *Mages* or wise men, followers of *Zoroaster*.

The isthmus and city of *Corinth*, surnamed the *Eye of Greece*, adopted also the badge of *Pegasus*. Hence the sacred poets composed the fable of *Hipponous*, surnamed *Bellerophon*, who by the help of *Pegasus*, killed the *Chimera*, a monster of *Lydia*, in *Asia Minor*.

The type of *Pegasus* has been engraved on precious stones in *Persia*, *Egypt*, *Greece*, and other celebrated countries of antiquity. These engravings on gems of signets were so perfect, that some of them required as long as fifteen years to accomplish. Those which have been preserved, by the name of *Antiques*, are now invaluable.





ISHMAEL, MIDIAN, EDM.

The three generations sprung from Abraham by Hagar, an Egyptian, Sarah, a Chaldean, and Keturah, a Canaanitess, ultimately divided into numerous tribes, which obliterated partly their denomination of Hebrews. However, they retained the collective name of the *Circumcised Nation*, as bearing in their flesh this token of the covenant betwixt God and Abraham.

The first tribe or generation.—Ishmael the first son of Abraham, by his hand-maid Hagar, (the first Hebrew circumcised after Abraham,) had twelve sons in Arabia Deserta ;

these twelve brothers became fathers and *Princes** of twelve tribes bearing different names, but all styled Ishmaelites or *Hagarites*.

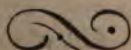
The Second *generation*. Isaac second son of Abraham by Sarah his wife, had two sons, —Esau, surnamed *Edom*, and Jacob, surnamed *Israel*. Edom went into Arabia Deserta where he had five sons the progenitors of five tribes, of whom the most warlike were the Amalekites; but all these tribes were collectively named Edomites. They produced Kings, Princes, and *Dukes*, near to mount Seir. This country of Arabia between Palestine and Egypt took from the Edomites the name of *Idumea*.—Israel was father of twelve sons the progenitors of twelve tribes, collectively called Israelites. They departed from Canaan or the promised land, to go into Egypt where they were enslaved.

Neither Abraham nor Isaac had the chance of giving their names to their posterity.

The third *generation* by Keturah, the third companion of Abraham, were six sons; the progenitors of six tribes which were also

* The Arabians gave the title of premier, primate or prince, to the nominal progenitor of a tribe.

driven out of Hebron by the Palestines. They went into Arabia Deserta among their brothers the Ishmaelites. The most celebrated of the six sons of Keturah, was *Midian* the father or prince of the *Midianites* who built the city of *Midian*, in Arabia Deserta near the Red sea. This tribe being favored by learning and the gift of prophecy, assumed the first priesthood ever introduced into the circumcised Nation of Abraham. The six tribes of Keturah being allied with their brothers the Ishmaelites and Edomites, became redoutable to the other Arabians who denominated them *Saracens*; that is to say the inhabitants of the *desert* or of Arabia Deserta. In the subsequent ages the Saracens invaded Arabia *Felix* or Happy, and took the Antique City of *Meca*, which they pretended to have been founded by the posterity of their common father Abraham. The modern Saracens being sprung from the *Eldes*t sons of Abraham and of Isaac, believe that Mahomet is the true Messiah.





THE SOLAR EYE.

This symbol was called the Eye of *Jovis* or Jupiter—the Eye of Phebus or Apollo—the Eye of Providence—the holy sacrament or the sacred and mysterious Eye of the Most High of the Gods.—The *remonstrance* or representation of the sun was exhibited on the altar in the figure of a small sun of gold and precious stones: it was also carved or painted in front of numerous temples; but the finest of these frontispieces was the Eye of Jovis on the temple of Jupiter Olympus. The statue of this temple in Olympia (in Peloponessus) was the fifth of the seven wonders of the world.

The solar Eye was also on the temple of Apollo, at Delphi, near mount Parnassus. The ward *Vesta* or fire, being personified as a goddess of fire, was for some time represented as a solar Eye. Thus was history corrupted into sacred fictions, invented by the imagination of poets, who personified the names of all things.

Uranus or *Cœlus*, (heaven) was supposed to be the father of the Gods, with his wife *Cybele* or the Earth: the Sea or Neptune was turned into a God of the Ocean; the wind was *Æolus*; the sweet breeze called *Zephyrus* became also a God.

The great men were soon deified in a like manner. *Jovis*, a Greek King, having extended by conquest the territory of Greece, was exalted by the name of *Jupiter*. This name expresses the velocity of an incendiary, who conquered with the rapidity of *Thunder*. The Kings of his dynasty having assumed the name of *Jupiter*, all their great achievements were ascribed to the first *Jovis*, King of the Gods of Olympus. The Greeks swore by *Jove* or his *Eye*, and his worship being spread over the world, the Solar Eye became a religious badge in all nations.



THE SIGNET RING.

Adullam, a *Royal City* in the land of Canaan, was renowned for its wealth and for the industry of the Adullamites. Judah a son of Jacob or Israel, went to live in that populous city where he married Shuah, a Canaanitess. Judah wore a ring with his *signet* or name, which he pledged to Tamar, his daughter-in-law.* This was recorded in the first book of the Midianites, which mentioned other signets. Some of these antiques have been found in tombs and are still preserved.

The signets bore names, emblems, and initials to be impressed on wax upon any writ-

* Gen. xxxviii, 18,

ten agreement as an approbation of the contractors.

In progress of ages the use of writing being brought into general practice, that art ceased to be the exclusive profession of public scribes: every individual then being able to write his own name, the impress of the signet was superseded by his written name, which still preserved the denomination of sign or *signature*, and signets remained only in use to seal letters. These progressive transfigurations of antique signets are the evident origin of private armorial seals.





THE HORSE AND THE GRASSHOPPER.

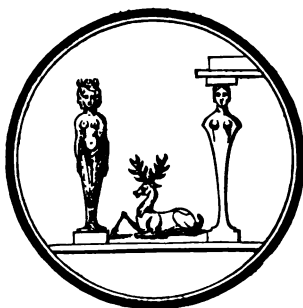
A WHITE horse was the standard of Cecropia, a city of Greece founded by Cecrops, the chief of an Egyptian colony. This badge recalled that the finest white horse had been brought *by sea* from Egypt into Greece.

The city was enlarged by the Greeks, who dedicated it to Minerva, surnamed *Athenæ*. Hence the city derived the name of *Athenes*, capital of *Attiqua*.

The manufactures and commerce of Cecropia had made Athenes the Emporium of Grecia, but under the Athenians, who were an imaginative people, the *useful arts* degenerated into *useless* productions called the fine

arts; and the useful writers declined into awakened dreamers or poets, who invented mythology,—or history turned into fable! Hence the tradition of the white horse arriving *by sea*, was arranged into a sacred pedigree of which here is the substance; “ Neptune created a white war horse to endow Athens. This swift animal was given to Mars, the God of War, for the defence of the country and the standard of Attica.” The city of Argos likewise had deified the horse *Arion*.—The Thessalians adored thus the immortal sorrel horse *Xanthus*, who spoke to his master Achilles.

The Aborigenes of Attica styled themselves the *children of the earth*, and boasted to be sprung from the soil. Therefore they distinguished themselves from the Aliens, by wearing in their hair a *grasshopper* of gold or silver, as a sign of their similar origin with that insect produced from the ground. The golden grasshopper was granted to any Athenian who had rendered an eminent service to the country. This sign was afterwards assumed by the nobles of Athens, and it became the badge of the greek nobility.



DIANA TRIFORMIS.

THE numerous cities dedicated to Diana represented her by divers types: the Temple of Ephesus represented her *triformis*, that is to say, with three faces, a symbol of the trinity of *Lucina* or *Luna*; *Diana*, and *Hecate*, presiding over the *birth*, the *life*, and the *death*.

The temple of Ephesus, which was the third wonder of the world, had been founded by Antiope, the queen of the Amazons, a nation of warlike women devoted to celibacy under their tutelar goddess Diana, qualified the *White Virgin*. That chaste deity being

also the goddess of hunting, had a white hart in solid silver with golden horns and hoofs represented on an altar. She had another splendid temple in *Carya*, a City of Laconia in Peloponessus (Morea) from which she derived the name of *Diana Caryatis*.

The women of that city having betrayed the Greeks to the Persians, were afterwards taken captive by the Greeks. These conquerors wishing to eternize the treason of the Caryatis, represented them as bearing pillars on the public edifices, with their arms cut off in token of their captivity. These pillars were soon improved by imitating the Egyptian supporters called Atlantes and Isis. The Greek sculptors represented them carrying pitchers of water or torches, and loaded over head with baskets as a badge of the slavery of the Caryatis or *Caryatides*.





JETHRO.

JETHRO the high priest of Midian, a city of Arabia, being descended from the patriarch or prince Midian, the son of Abraham, possessed the genealogy of the sons of Heber or the Hebrews. Jethro added that genealogy to the scripture called the *first book* of Arabia or the *beginning* of the creation. This manuscript in *Arabic*, was multiplied by copies in all the temples of Arabia, and in latter centuries it was translated into *greek*, by the name of *Genesis* or generations.

Besides this first book, there was another scripture in Arabic engraven on *tables* of wood in the temples, and called the *Sacred*

Rule or law. This ritual contained the sacred commandments for the worship of God, the Lord of the Earth—the keeping of the perpetual light in the lamps of the temple—the ceremonies of the sacred fire for the burnt offering on mountains—the worship of the celestial hierarchy—the rules of priesthood—the law for the people, &c.

Jethro having married his daughter *Ziporah* to Moses, he soon converted his son in law to the Arabian religion.

Moses, a *refugee* in Midian, was an Egyptian by birth, but by origin he was a Hebrew, like Jethro, descended from Abraham. Moses after remaining forty years in Midian, acquired the Arabic language, and having noticed the *covenant* betwixt God and Abraham, he returned into Egypt where he announced the *Promised Land* to the captive Israelites. Moses having adopted a garment like his father in-law, transmitted it to his brother Aaron, who became the first Priest of the Israelites.

The medals of Jethro represented him in his holy costume, with the sacred rod, and other emblems, afterwards introduced into the modern nations of Europe.



DEATH'S HEAD AND CRESCENT.

The standards or shields of the Thracians exhibited a death's head as a signal to revenge the death of Thrax, who had been killed before *Byzantium* (now Constantinople or Stamboul.)

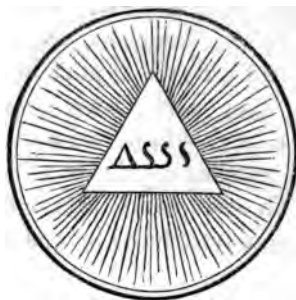
This chieftain was the son of *Thrax* the nominal father of the Thracians, a wandering people near the Euxine or Black sea. The Thracians settled on the North of Byzantium and named their new country Thracia; they soon took that city which became their capital.

Byzantium was dedicated to Diana or the moon, who derived from it the name of Diana

Byzantina ; and she was symbolized on coins by the type of a *crescent*. That sign was preserved by the Thracians, who united it on their standard with the Death's head of Thax to whom they paid divine respect. The badges of a death's head and a crescent were afterwards adopted by divers nations which invaded Thracia* and Byzantium, from whence it was introduced in modern armorial bearings.

* Thracia was successively conquered by the Romans, who named it *Romania*, and by the Turks, who now call it Rumilia.





JEHOVAH OR ALLAH.

The God of Arabia bore the motto *Al-lah* or *I am that I am*. These words were inscribed in a resplendent sun which decorated the temples. When Moses returned into Egypt with the intent of converting the Israelites to the God of the Hebrews, they asked him the name of that God or Lord. Then Moses told them that he was called *I am that I am*, which name was pronounced *Jehovah*, but he declared that He was not known by the name of Jehovah to Abraham, Isaac or Jacob.*

* Ex. III, 14.—VI, 3.

The Israelites having happily escaped from Egypt and passed into Arabia, they returned thanks to Jehovah for their miraculous delivery from servitude. Although they abjured the Egyptian idolatry they still preserved the adoration of the solar triangle. This was the symbolical trinity of Osiris, Isis and Orus (see page 35) Hence the name Jehovah of the solar *circle* of Arabia, superseded the Egyptian motto in the radiant *triangle*. This sign from the Hebrews passed into many other nations, but the Arabians or Saracens not knowing the Hebrew name of Jehova, still preserved the name of *Allah*, which they call the true God of Ibrahim or Abraham.*

* The long peace which has permitted the intercourse of learned men of all nations, has already produced discoveries in the sacred annals in Arabia, which will much contribute to restore verity to ancient history.





THE SCYTHER AND SAGITTARY.

A warlike people, in the North of Asia, fighting with *scythes*, derived hence the name of *Scythians* (Cossacks in a Northern dialect.) They gave to their country the name of Scythia (now Tartary) where they paid *divine respect* to their kings during their life-time, and deified them after death.

These Scythian kings transported their convicts and seditious subjects to the frontiers of Media or Persia, and called them *Parthians* or banished men. When time had increased this colony, the land of transportation received the name of *Parthia*; and

this nation of banished men settled their own government and declared their independence from the mother country. They built a city called *Hecatom-pylos*, from its *hundred gates* which became the capital of Parthia. They took arms and conquered Persia, where they placed on the throne a king of their own nation. Their standards and coins exhibited a Sagittary, an emblem of the great skill of the Parthians as archers and horsemen. They were so intrepid in shooting their arrows, when retreating, that their flight procured them great victories.

It was in a like manner that the coins of Thessalia bore a *centaur*, as a symbol of the ability of the Thessalians in horsemanship.

Divers naturalists of antiquity have mentioned the centaur as an animal, half man and half a *taurus* or bull, which race had become extinct.





THE PECTORAL.

A copy of the first book of Arabia and the sacred tables of the Rule or law, had been brought from Midian in a coffer called an *ark* or chest, and given by Jethro to Moses, on Mount Sinai, (in Arabia Deserta.) In that ark were many ornaments from the temple, and among them a golden dish and a pectoral or breast-plate. The dish which bore the motto *Holiness to the Lord*, had been used by Jethro when he ate the divine bread, with all the elders of Israel, at the foot of Sinai, as a token of their *common union* in the worship of the God of the Hebrews.* The

* Ex. xviii, 12.

Pectoral or Plastron was given to Aaron to bear on his breast; it was covered with twelve gems engraven with the names of the twelve tribes of Israel.

The Hebrew language not being yet formed, Moses, his sons and learned Arabians continued the annals of the Israelites in Arabic, which could not be understood by the Israelites who spoke only a broken Egyptian. He composed thus three books, which added to the *Beginning* and the *Rule*, formed what they called the five books of Moses, comprising the forty years of wandering in the deserts of Arabia.

The Edomites, sprung from Isaac, being the eldest branch of the Israelites, continued their own history, which is still preserved by the Saracens.*

* The Arabians are converted to Mahometanism, a religion which still predominates over the world. The mahometans deny the trinity; they adore the only God of Abraham, and they give the name of *infidel* to the jews and christians.





GOLDEN FLEECE.

The Greek poets have written the most absurd fables on the golden fleece, from which we here deduce the historical part.

Numerous herds of sheep and the fine wool of their *fleece*, produced a treasure to Æetes, king of ÆA, the capital of Colchis, a country of Asia, (now Mingrelia.) The ship which exported constantly the wool from Colchis into Greece, was called the Golden Fleece, and its flag bore a dragon and the fleece of a golden ram, which were the badges of Colchis.

These signs became the theme of fables. The Greeks wished to trade with Colchis, but

the Black Sea being infested with pirates, they could not cross it, and on that account they named it *Axenos* or the inhospitable sea.

About fifty princes from Greece, and the neighbouring States, formed an alliance, and armed a fleet to clear the sea of the pirates, and compel the king of Colchis to a commercial treaty, or to despoil him of his treasure. The admiral ship being from Argos, in Peloponessus, was called *Argos*, from which the allies derived the name of *Argonautes*. They destroyed the pirates and landed in Colchis, where Medea, the daughter of the king *Æetes*, fell in love with Jason, a Thessalian prince of the *Argonautes*. She introduced the allies into the strong castle of her father, procured them the treasure, and ran away with Jason.

The free navigation now changed the name of the inhospitable sea into *Euxenes*, (Euxine Pontus) or hospitable sea. The Argonauts brought from Asia, a bird or wild cock, then unknown in Greece. They caught a quantity of them near the *Phasis*, a river of Colchis, where they abounded. They called them the birds of the *Phasis* or *Pheasants*, by which name they were propagated in all Europe. The badge of the golden fleece was adopted

by sundry rural states; the dragon and the pheasant were also introduced in modern armorial bearings, and the ship was exalted under the name of *Argo Navis*, a southern constellation.

D.



A SYMBOLICAL SHIELD.

The early custom of depicting emblems on wooden shields, produced gradually the art of embossing them on metallic bucklers, which have perpetuated the most antique armorial bearings.

The *Buckler of Achilles*, described by Homer, had among its signs the figure of a *sea horse*, allusive to his mother Thetis. The *shield of Hercules*, mentioned by Hesiod, bore the signs of his twelve labors and the *coat of arms*, that he received from Minerva. Eschylus has described the standards and bucklers of the Greeks and Trojans in the siege of Troy.

The shield of the fair Paris was charged with several symbols, among which were the two roses and the apple of Venus. The *white* rose was sacred to Venus *Aphrodite* or frothy, as being born from the *froth* of the sea, and it was also the emblem of virginity.—The red rose was offered to Venus *Genitrix* or the mother.

A tradition pretended that the white rose was stained by the blood of Venus when she pricked her finger or her foot with its thorns.

The *buckler of Eneas*, described by Virgil, represented his brother Hector bearing a *lion* on his shield—Menelaus, king of Sparta, bore a *dragon*—Idomeneus, king of Crete, had a *cock*—Ulysses, bore a *dolphin*.

A terrestrial *orb* or sphere, was the sign of royalty for kings descended from deified heros; the mundane orb was crowned with the badge of the reigning dynasty of an extensive empire.

The custom of suspending conquered arms in temples, have preserved the descriptions of other armorial bearings, as those of the target and coat of mail of Goliah, in the tabernacle of Nob.—The bucklers carried away from Saul, by the Philistines.—The *ancile* or sacred

shield, which, according to Numa, fell from heaven, bore hieroglyphics which were understood only by him and the priests who guarded this paladium of Rome.

The bird *Phœnix* was the device of a hero reviving in his son. This kind of eagle of Arabia, was reputed to live five or six hundred years,—to burn itself, and to revive from its ashes. The *Casse-tete* was a weapon of the Goths.

A *chequer*, and a *shrub* dedicated to Bacchus, were devices of the followers of that god of wine. These two badges have been found in the buried city of Pompeii, exhibited on the doors of wine dealers or taverns.

S.



LION OF JERUSALEM.—BOUGH OF
SAMARIA.

The Hebrews or Israelites having conquered the Promised land, wished to elect among themselves a king.

Samuel their twelfth and last judge, prophesied that their corruption had irritated God, who in his wrath would give them kings for their own ruin. They elected successively Saul, David and Solomom, during whose reigns, the Hebrews ascended the zenith of their prosperity.

In that time their language having become sufficiently polished, they translated the five books of Jethro and Moses, from Arabic, into the Hebraic idiom, in which the Arabian

letters were preserved. Many other books were afterwards added to these, and formed a volume called the holy scripture.

This scripture being now in the national or vulgar language of the Hebrews, they found in it that the blessing of Jacob to his twelve sons, in Egypt, by twelve *parables*, designed as many symbols for armorial bearings, divided as follow.*

1, The tribe of Ruben had the sign of a water pot.—2, Simeon, the basis of a wall.—3, Levi, the parapet of a wall.—4, Judah, a lion.—5, Zebulum, a ship.—6, Isachar, an ass.—7, Dan, a serpent.—8, Gad, a suit of armour.—9, Naphtali, a loaf of bread.—10, Asher, a hind.—11, Joseph, a bough or palm.—12, Benjamin, a wolf.

Solomon, of the tribe of Judah, hoisted the standard of the lion in Jerusalem. There he erected a palace and a temple, on mount Sion, the fourth wonder of the world.

The ivory throne of this palace, was supported by twelve lions of solid gold, and this royal animal was embossed on five hundred shields of gold, which ornamented the *House of Lebanon*.

The time had now come for the wrath of

* Gen. xlix, 2.

God, 'who sent two kings at once unto Israel. On the accession of Roboam, (son of Solomon,) there was an insurrection in Jerusalem, by which ten tribes out of twelve left this city to go to *Shechem*, where they elected a chief with the title of king of Israel. Hence the two tribes (Judah and Benjamin) in Jerusalem, assumed the name of Kingdom of *Judah*, which became the etymology of *Judea* and *Jews*.

Soon after *Amri*, a king of Israel, founded a city on the mount of *Shemer*, which took the name of *Samaria*, capital of Israel. This city as well as Shechem being in the land of the tribe of Joseph, the standard of Samaria bore the *bough* or palm of Joseph. The kingdom of Samaria possessed the five Arabian books of Jethro and Moses, which were preserved as its paladium. The Samaritans having been brought captive to Nineveh or Assyria, and soon after them Judah being carried in captivity to Babylon, they both lost their native language and annals, but the Israelites of Shechem, retained the five books in *Arabic*, which was the sacred tongue.*

* These manuscripts are still preserved at *Neapolis* or *Naplous*, near Shechem, and have been examined by modern travellers and learned men, who are now introducing a new light into Europe from the ancient world.



THE ARMS OF DAMAS.

The city of Damascus or Damas, in Syria, was renowned for its workmanship, called *damaskeening*, (steel inlaid with gold or silver.) The arms of Damas which were manufactured by private orders for all nations, represented emblematical figures to commemorate the military achievements of their bearers. Those armour or *arms* being honorable badges assumed by private families, multiplied *armorial bearings*, and gave the name of *arms* to all emblems reproduced on signets or seals.

Alexander the great, ordered at Damas, a quantity of bucklers, swords, helmets and other arms, on which were *damaskeened*

curious allegorical figures and Greek *mottoes*, relating the exploits of his generals, among whom, he was represented on his celebrated horse Bucephalus. The cities of Pompeii and Herculaneum, have preserved many arms of Damas, bearing the giant *Gorgons* with three bodies and heads, vanquished by Hercules. This was allusive to the *union* of three powerful kings and brothers in the Island of Gades (now Cadiz).

Military scenes and triumphs were also *damasked* on the fine linen and silk of Damas, a kind of light tapistry representing symbolical figures intermixed with fantastic flowers or Arabesques, and now known by the name of Damask.





THE ROMAN WOLF AND EAGLE.

ROMULUS in founding Rome, adopted the image of the she wolf, his reputed foster mother as well as of his brother Remus. The senate of Romulus assumed the eagle of Jupiter, which became the Roman standard with the wolf.

In the following ages the Romans increased their standards to as many as ten different badges.—The *peacock* of Juno—the *boat* of Isis—the *cock* of Mars—the imperial *elephant*—the *dragon* of Trajan—the *minotaurus* of Creta—the *horse* of Grecia—the *pecus* or sheep of Italy, whence arose the term *pecuniary* applied to money.

There were also private arms borne by commoners, who received a *civic* crown for civil services ; a *triumphal* crown for conquests ; a *mural* crown for assaulting the wall of a place ; a *naval* crown for maritime services ; a *siege* crown for great service in besieging a city ; a *trench* or bulwark crown for the taking of those fortifications ; a *laurel* crown for prizes in poetry and the fine arts.

Among all these honorable rewards to poets and warriors, who in their distinct pursuits were alike the bane of mankind, there was no reward of merit for useful writers, nor to artisans or tradesmen—laborious classes which constitute the most lasting power of a nation.

The commercial class used a common signet bearing *two hands united*. This was the emblem of *Faith*, a divinity created by Numa, the second king of Rome. The goddess *Faith*, was supposed to preside over solemn promises and bargains, when the two parties shook hands as a conclusion.





ELEPHANT OF JULIUS.

The Julian family possessed an elephant named *Cæsar*, which they had captured in the punic war, and brought to Rome. The name of *Cæsar*, which in the punic language signifies *brave*, had been given to that elephant and its warlike riders, as a compliment for their bravery against the Romans in the Punic war.*

* The word punic was derived from the Carthaginians of a Tyrian origin, who were surnamed *punic* or red, from the colour of their dresses, flags and uniforms, which were *purpura* or purple, a renowned colour of Tyre. The ruin of the Punic or Red Carthaginians, a great trading nation of Africa, destroyed by the jealousy of the Romans, is an everlasting stain to the name of Rome.

The surname of Cæsar having been assumed by the Julian family, became illustrious and deified in the person of *Julius Cæsar*, accounted the first Roman Emperor after Pompey. This title was given to the first twelve emperors, but was afterwards exclusively reserved to the heir apparent of the empire.

Julius Cæsar landed in Britain with a Roman army, and their war elephants contributed to the defeat of the Britons. From the representation of that animal becoming common in Britain, originated the sign and name of *Elephant and Castle* to many *taberna* or taverns, streets and other localities in the south east of this Island.



EMBLEMATICAL DEVICES
OF
GREAT BRITAIN,
FROM THE ANTIENT BRITONS, TO THE REIGN
OF HER MAJESTY QUEEN VICTORIA.

"The present generation thirsts for Historical knowledge."
BENTHAM.

ANTIENT BRITAIN.

National Ensigns of the Antient Britons,
B. C. 55 Years.

THE Romans under Julius Cæsar invaded Britain, where they found populous cities defended by warlike petty kings and druid priests, leaders of the armies. Julius Cæsar having conquered the south east of Britain, sent to the Roman senate the standards of seven British kings, whose names were Cingetorix, Carwil, Segorax, Taximangul, Lud, Immanuant, and Cacibelan, all *Celtic* names, though sometimes found in the works of historians disguised by latin terminations.

The conquest of Britain was celebrated at Rome by rejoicings during twenty days; and it was perpetuated on tapistry, executed at *Bergonum* (Bergamo, a city of Italy) by order of the senate. This tapistry has been preserved and multiplied, not only by copies in paintings revived by engravings, but also by descriptions recorded in latin poems and histories.

The British ensigns depicted on targets or shields have also been described in the historical songs of the bards under the druids; and have been perpetuated by the *Wates* or *Wyesagers*, (wise men, wizards) who transmitted them to the popular traditions of the north and west of Britain.

From latin records, traditions and antient pictures, the primitive badges of the British standards may be deduced as follow. The allied petty Kings fought under ensigns exhibiting figures of animals which were generical cognizances of the localities or provinces in which those animals were the most numerous. The ram, the ewe, the hind and grouse, which abounded in the south east of the island, were the typical signs on the standards of that region. The stag, the goat, the cormo-

rant, the golden eagle of the mountains of *Cambria* (Wales) represented the south-west. The wolf, the beaver, and black eagle, were the characteristics of the north-eastern provinces. The wild boar, the bear, the vulture, the raven, were the symbolical tokens of the woody countries of the north-west.

These local badges were represented on targets and quivers, and hoisted as ensigns. These shields and quivers were made of osier twigs, worked by the Britons (who excelled in that rough art) and covered with white leather, prepared to bear the painting. And these effigies are the origin of provincial standards.





*An Ensign and Brigandine, or Coat of Arms
of the Brigantes, B. C. 54.*

ROMAN BRITAIN,

B.C. 55—A.C. 440.

*Brigandine or Coat of Arms of the Brigantes,
B. C. 54.*

CACIBELAN, king of *Camelodun* (Colchester) being vanquished by Cæsar, concluded a peace with him, by which his kingdom became tributary to Rome. He made presents to Cæsar, among which was a *brigandine* or royal coat of arms, ornamented with pearls of the country. That trophy was sent to Rome, where it was consecrated to Venus in the Capitol, on account of Julius Cæsar (reputed as descended from that goddess) having given the war cry *Venus Capitolina*, when marching against the Britons. The brigandine was hence represented on tapestry and pictures, which have been described in epic poems in honour of that emperor.

That war dress, imitated from the oriental coat of mail with scales, had been worked by

some queen of the *Brigantes*, a people in the north of Britain (York and Northumberland,) and it exhibited the following emblems: *shells* and *fishes*, maritime tokens of the Brigantes, who inhabited the shores; a *brigantine* or boat, used by the pirates of that tribe; a beaver or *castor*, an animal which abounded on the northern coasts. The British pearl fishery in the same province, was a source of traffic with the Phœnicians, Carthaginians, and other maritime nations.

The Brigantes depicted on their targets, the *Bear* or its head as a local badge of northern forests crowded with bears and wild boars. Most part of the rustical charges of the primitive Britons have been revived in armorial bearings emerged from that barbarism.





*A Chieftain of the primeval Britons in his
Summer Costume, tattooed with generical
signs, B. C. 54.*

Costumes of the primitive Britons,
B. C. 54.

FRAGMENTS of tombs and tapestries described both by popular and written traditions, have been transmitted to posterity by paintings on parchment, and rescued by engravings, to elucidate the obscurity of dark periods on the costumes and arms of the ancient Britons.

The warriors and commonalty in their *winter* dress, were habited in various *furs*, according to their local production of animals. The Archdruids, the Druids, Druidesses, petty Kings, Queens, Bards, Wyesagers (Wizards), the higher class and patriarchs of common families, wore *cloth* garments or gowns of various kinds.

The *summer* costume of the commonalty was an almost *nakedness* in both sexes. The skin of their body was dyed, punctured or painted, either with vegetable or mineral colours, depicting various figures of animals, shells, flowers, fishes, plants, birds, &c.

The dense population of the Island being divided into numerous *clans* or tribes, the peculiar signs depicted on the chieftains, were hereditary emblems or generical badges, from

their ancestors, as at the present day are derived the private arms of families.

The British pennons or banners and flags, were of woollen cloth, or white leather. Emblems were also engraven on iron arms and wooden weapons, as clubs and *staves*. These last have been the type of a staff bearing the royal arms, which is still worn by British peace officers.





*The Arms of the Roman City of Londinum.
B. C. 55—A. C. 44.*

The City Arms of Londinum,
B. C. 55—A. C. 44.

THE first symbolical arms of Londinum, or London, were a token of the first government of that city, which was either druidical or regal, but the badges of that remote period are unknown.

The 2nd government being under a Roman *Governor*, appointed by Julius Cæsar 55 years B. C., the armorial emblems of Rome were hoisted on the London Tower, then recently built by the Romans, and dedicated to Julius Cæsar, to whom they also erected an altar after his apotheosis, 44 years B. C.

The 3rd government of Londinum was under a *Prefect*, nominated by the emperor Claudius, 44 years A. C. The prefect having to maintain the police of the city, was assisted by a *Pretor* or Roman judge. These two magistrates and their subaltern officers held their court in a mansion or palace called the *Pretorium* or Judgment Hall, eastward of the temple of Isis, on mount Lud, near the Thames. The symbols of the two chief magistrates, depicted over their *tribunal* or judg-

ment-seat, exhibited the Phrygian cap of freedom, bearing the monogram S. P. Q. R., expressing the government of the *Senate and the People of Rome*, of which London was then a part, as being a Roman City.

The staff which supported the cap was painted blue and purple, which colours were disposed like two twisted ribbons. The *purple* represented the Roman senate and nobility,—the *blue* was the colour of the Roman people and army, including the Britons.

The cap was an attribute of the prefect, who was empowered to set free any slave, by putting on his head that badge or uniform of Roman liberty.

The sword lying beneath the cap was a symbol of justice, alluding to the power of the chief magistrate to decapitate a convict with the glave of Themis, the goddess of justice, mother of equity, of law and of peace. There was also a second glave, called the *Sword of Mercy*. This Goddess of Pity, or Clemency, had temples in Athens and Rome, which were sacred asyla for criminals until their trials.

On certain ceremonies or processions, this arm of justice was carried before the judge by his sword-bearer. A wooden mace or *club*

was also carried before the prefect as a *deadly* weapon, or attribute of his right of putting to death those convicts or slaves who were not to be honoured with death by the glave of Themis.

This club, of olive-wood, was a symbol of Hercules, sacred to Mercury. It was sometimes made of solid gold or silver, shaped like an iron mace, and carved with imperial emblems ; it figured in the armorial bearings of the city under the Roman prefect.





*British Ambassador to Rome,
B. C. 30.*

*A British Signet brought to Rome,
B. C. 30.*

THE Roman republic had just expired with Marc Antony, when the emperor Octavius Augustus, then holding the empire of the world, resolved on completing the conquest of Britain. He thrice prepared his expedition, but, being prevented going thither in person, he sent fresh garrisons into the conquered places in order gradually to extend their conquest.

British ambassadors from the tributary cities went to Rome to renew peace with the Senate. They brought with them the treaty of peace, which had been signed in Britain by Julius Cæsar and Cacibelan. This contract, on parchment, bore the seal of Julius Cæsar and the signet of Cacibelan, king of *Camelodun* (Colchester), both stamped on Roman wax. In this treaty, renewed with Augustus, it was agreed that the Roman publicans, or collectors, should convert the tribute into *Duties*, to be levied on the British trade of exportation—a transaction more productive to Rome. Among the presents and money offered to Augustus by the British ambassa-

dors, there was a coin of *gold* bearing the monogram of *Camelodum*, and on the reverse the word *Taxa*. This medal, which has been preserved, was struck by *Cunobelin* the king of *Camelodun*, during the reign of *Augustus*.

The Latin annals which minuted that embassy, have mentioned the *variegated* robes and *galoshes* of the British ambassadors as a sight which excited ridicule at Rome. The various stripes of their clothes were, of course, the local colours of their clans or tribes, a kind of badge which traced their genealogy.

The policy of *Augustus*, at that time, was to intoxicate the national spirit of the Romans with a new glory, derived from his ancestors (who were alleged to have issued from *Venus* by *Eneas*,) and to consolidate their devotion to his own sacred imperial person. He therefore ordered the renewal of the theatrical representation of the victories gained by his uncle, *Julius Cæsar*, among which was the conquest of *Britain*. The decorations exhibited the Britons in their costumes, with their arms and standards. The description of these scenes has been preserved in divers poems of the *Augustan Age*.

Virgil, in his *Georgics*, also mentions these

decorative tapestries, which, since that age, have been revived by copies. Meanwhile, Augustus Cæsar sent a colony of eighty thousand souls to *Londinum* (London), in order to rebuild that antient city. These colonists were seditious republicans, of whose presence Augustus and the Imperialists purged Italy by transporting them into Britain, which was then considered as the *World's End*, or the last limit of the earth.

When the Roman colony had enlarged the populous *Londinum*, it received the title of *Augusta* or the Imperial City, under the patronage of Augustus. British signets, money and coins of that age were both engraved and stamped by foreign artists resorting to Britain, which they supplied with all kinds of oriental refinements.





Albion, Tutelar God of the Isle.

Albion Personified,
A. C. 1 to 14.

A DECREE of the emperor Augustus established the Roman *polytheism* (plurality of gods) in all the provinces of the empire. Pontiffs and their priests were sent into Britain, bringing with them idols in bronze and marble, among which was Albion. This primitive name of the Island, originated from its *white* or chalky *cliffs*, was personified by the Roman theologians or legend writers, who deified it as the son of Neptune by Amphitrite. The statue of Albion, the tutelar god of the Isle, was represented with marine attributes, and was placed in the metropolitan temple of *Londinum*, Augusta or London.

That temple was near the castle of *Lud*, the last king of Londinum, which castle gave the name of *Mons Lud* (Lud-gate-hill) to the mount or hill whereon it stood. The temple of Londinum, dedicated to Isis and Diana, (on the site of the present cathedral of St. Paul) was built in that grand style of Roman architecture, which prevailed at the period when Augustus is described as changing "Rome, a city of bricks, into a city of marble."

The architects sent from Rome were soon followed by priests, and then the Roman pontiffs made a political alliance with the British archdruid for the union of the two creeds. Hence the blending of British druidism with Roman heathenism, which gave birth to the god Albion, by the deification of the Celtic name, derived from *Albi*, white, and *mons*, coast. The promontory on which the Romans built *Durovaria* (Dorchester) was sacred to Albion, by the name of *Caput Albion*, or Albion's Head.

Several localities of London hence received the names of Albion-place, Neptune-street, Marine-square, &c., which are still preserved and multiplied.





Britannia, Patroness of Britain.

Britannia Deified,
A. C. 1 to 14.

THE second name of Albion being Britain, the Romans latinized it into *Britannia*. The theologians who had personified Gaul under the name of *Gallia*, bearing the Gaulic Cock of War, then symbolized Britannia as her sister. They represented her as a goddess of the Atlantic Ocean, bearing the standard of a *sheep*, allusive to the numerous flocks whose fleeces were the chief commerce of Britain.

The statue of Britannia became a companion to that of *Roma*, who was seated on the Tarpeian rock or Capitol, as the patronymic goddess of the *Eternal City*, defended by Jupiter Capitolinus.

The Roman ritual having consecrated Albion and Britannia in the sacerdotal parades, their images became sacred *labarums* or standards, which figured in the *pomps* or processions of the Roman worship.

The British bards being converted to polytheism, composed hymns in honor of their new goddess, and these national songs were revived in the "Rule Britannia" of the modern Britons.

Caledonia Symbolized,
A. C. 81 to 86.

THE Romans, under Agricola, completed the conquest of the Island by invading Caledonia (Scotland). The conquerors established the Roman heathenism or gentilism; they decreed the desecration of druidism, and symbolized Caledonia as the tutelar goddess of the country. The Celtic word Caledonia expressed the dark forests which covered that northern region. The Caledonians were divided into four localities: 1, mountains—2, meadows—3, woods—4, frontiers limiting Britain; from which they derived the four names of Highlanders, Lowlanders, Woodlanders and Borderers. They were subdivided into numerous *clans* or tribes, all painted on the body with their peculiar *plaids* or chequers. Previous to the conclusion of the conquest, the Romans had given the Borderers the surname of *Pictis* or Painted, on account of their variegated plaids. The painters and sculptors represented Caledonia bearing an eagle on her shield, either as an imperial sign, or on account of the great quantity

of eagles flocking in the mountains of that alpine country. They gave her the attributes of war, as a device of the long resistance of the Highlanders against the conquerors. The Caledonian bards composed sacred songs for the new goddess, relating the great achievements of her most celebrated defenders, or fergus and fergus-sons. The celtic name *fergus* signifies *terrible*, and it was given as an honourable title to the boldest of the Caledonian chieftains. Hence some historians have mistaken the epithet for a proper name of several chiefs or kings. The popular traditions in honour of those terrible heroes have immortalized the names of Ternmor, Fingal, Oscar, &c., whose exploits against the Roman conquerors of Caledonia, have been sung by the renowned bard Ossian, and the sentimental Malvina.



The Georgian Chevalier and the Dragon,
A. C. 98 to 117.

THE emperor Trajan, waging war in *Gurgistan* (now Georgia), captured a standard exhibiting a dragon struck down by a horseman. He adopted it as his ensign, and had it hoisted in all the provinces of the Empire.

The word dragon, which is derived from the Greek, signifies a looker-on, or a watcher, who guards an entrance. Most of the Oriental cities bore on their fortified gates the effigy of a dragon, whose eyes were never closed, as an emblem of the watchfulness of their sentinels.

The standard of Trajan exhibiting the Georgian Chevalier trampling on the Dragon, the figure of that animal was hence borne on the ensign, and on the pectoral or breast-plate of the Roman officers; and waved on the citadels or towers all over Britain, where it underwent other metamorphoses hereafter described.



Hibernia Personified,
A. C. 301 to 306.

THE emperor Constantius Chlorus (father of Constantine) came to Britain, where he equipped a fleet against the Isle of Hibernia. He embarked on the river *Abon* or Avon, in a port called the *Brilliant City* (Bristol); he made the conquest of Hibernia and added it to the Roman provinces. The Hibernian cities which received Roman garrisons were hence fortified, and embellished with temples containing images of the Roman gods. Thence the name of Hibernia was personified as goddess of the Island, and her statue was erected with the *harp* of the Hibernian bards, who were the sacred musicians and historical poets, that were soon converted to the Roman polytheism. The name *Hibernia* in *Erse* or the Celtic language, signifies the West; the Britons and Romans gave that appellation to this Island, on account of its relative position to Britain. The natives called it *Iren* or *Erin*, which name was subsequently altered into Ireland. This land, which is the most westerly of Europe, was surnamed by the Romans the *Green Isle*, on account of the

pasturage and vegetation which covered it at all seasons. Gallia, Britannia, Caledonia and Hibernia, the four patronal goddesses, thus united under the Roman sway, their images were grouped in the temples, and denominated the four neighbouring *Sisters*; a metonymy still used for the three sisters, Britain, Scotland and Ireland.





Albion and the Dragon.

*Albion and the Dragon.**A. C. 426 to 440.*

THE Roman Empire being invaded by the Barbarians, the emperor, Valentinian III, recalled the legions from the South of Britain. The Britons obtained the favor, that the Roman garrisons of the North should remain a few years longer, in order to rebuild the wall of Septimus Severus or the *Northern* wall, in Northumbria, which had been partly destroyed by the Picts or Scots. Meanwhile, the Saxons making incursions upon the southern coasts, the forlorn Britons armed themselves in their own defence. They hoisted the terrific labarum or standard of Trajan, bearing the Georgian chevalier vanquishing the Dragon, but they consecrated it to Albion, the first patronal god of the Isle. Thence Albion was depicted as a chevalier on a white horse, trampling on the Dragon; and many cities of Britain adopted that badge, as an emblem of their fortified gates.



*White Horse of Odin,
A. C. 440 to 450.*

INDEPENDENT BRITAIN,

A. C. 440 to 450.

The White Horse of Odin,
440—450.

THE last Roman legions embarked on the Thames, to ascend the Tiber as far as Rome, which was besieged by the barbarians of the North; and the Roman eagles were finally carried away from Britain, where they had hovered for nearly five centuries to the advantage of the Britons. The evacuation of the Romans was followed by the invasion of the Anglo-Saxons, and the Jutes or Jutlanders, under the command of Hengist, a Jutland prince. These barbarians dispersed the Britons upon the south shore, but paid for their victory by the death of Horsa, the brother of Hengist, who was killed on the field of battle.

Horsa derived his name from *Horsens*, his native town in Jutland, whence he had adopted

for his ensign the war-horse of *Odin*, who was the god Mars of the North.

Hengist erected a tomb to his brother in the field where he was killed. That land fell into the share of the Saxons, who built thereon a mansion, together with a farm or hamlet, which took the name of Horsa's Ham.

The Teutonic or Saxon word *ham*, whether initial or final in a compound name, signifies a lonely house, a hamlet or abode of a tribe under a chief. This ham became a chatellany, and at last the town of *Horsham* (in Sussex).

The ambling horse of Odin being hoisted by Hengist, was set up as the standard of *Duroverum*, a city newly conquered by the Jutes, which received the name of Cantor-Bury, or *Canterbury*, and became the capital of the kingdom of Kent, of which Hengist was the first king.

From that time, a procession was performed yearly in Kent, in which the heads of horses were exhibited on long poles, a custom still used in that county. The horse *rampant*, an attitude known as the *canter*, or *Canterbury gallop*, has been ever since the ensign of the county of Kent.

ANGLO-SAXON BRITAIN,
A. C. 450 to 925.

The British Ruber Dragon,
A. C. 408—510.

THE city of *Avalonia* (Glastonbury) bore the standard of the Roman dragon, which had been dedicated to *Torridus* or *Tor*, by the Latin name *ruber*, or red dragon. The monster was of a fiery *red* colour, allusive to *Tor* the god of fire, and has been mentioned by *Aneurin*, a Cambrian bard who had been taken prisoner by Hengist. This bard composed odes, called *Gododin*, on the slaughter of the Britons by the Jutes, from A. C. 474 to 510, in which he described Hengist, a prince wearing emblems and a golden *torque* or gorget, when he fought against the red dragon, and Arthur, the king of the Britons, who held his court at *Avalonia*.

The Knights of the Round Table,
A. C. 500—530.

THE creation of knighthood is blended with the antique origin of monarchy and nobility. The Indians, Chaldeans, and Syrians transmitted the qualification of noble *cavalier* to the Persians, who introduced it into Greece and Italy, by the name of *tamer of the steed*. When Romulus had founded Rome, he created 300 chevaliers or knights to form his body-guard, selected from the three tribes or classes of the nation. That equestrian order increased in the following centuries, and composed a middle class, or gentry, between the *patricians* or nobles, and the *plebeians* or commoners. The knights bore on the finger the badge of a golden ring, with a name or device, and a border of purple on their tunics. The title of chevalier, or knight, was bestowed on some warlike Britons during the Roman domination in Britain. Nazan-Leod, one of these British knights, became a king of the Britons after the departure of the Romans. Arthur, his successor, increased the number of chevaliers by knighting his companions

in arms, whether a chief or private, whenever they had performed warlike actions against the invaders of Britain. The warriors of this equestrian order were termed the *Knights of the Round Table*, because they assembled round a circular table in order to avoid any precedence among them, even for the king, who sat at random in that circle of heroic equality. The British knights bore, either on the gorget or the breastplate, the effigy of Albion trampling on the Dragon—a badge henceforth perpetuated as an insignia of knighthood.

Thaliessin, or Thaliasin, a British bard, wrote in Latin the combats of the Britons against the Anglo-Saxons, in which he gave a description of the victories gained under the standard of Albion and the Dragon, gallantly defended by Nazan-Leod, as well as by his two successors, Arthur and Cadwallader. The poetical records of Thaliessin have been translated and enlarged, or converted into romance, by the neighbouring nations during the middle ages. Hence the great renown of the *Knights of the Round Table* all over Europe.



The Three Saxs, or Swords of Essex.

The Three Saxes, or Swords of Essex.

A. C. 530.

THIS standard must be explained by reverting to the origin of the Saxons, as follows: among the hordes of barbarians who invaded the Roman Empire in the second century was a tribe of Goths, wearing a crooked sabre called *Saex*, from which these warriors derived the name of *Saxons*, as, in other times, the pikemen from their *pikes*—the dragoons from the *dragon* on their helmets, and the lancers from their *lances*.

These Saxons conquered that part of Germany watered by the Elbe, which they named *Saxony* (Dresden its capital.) Then the Saxons, uniting with their brethren the Goths, the Jutes, and the Angles, became powerful pirates or adventurers, called *Sea Konyngs*, or kings. They conquered three cantons in Britain, which they erected into kingdoms, named South-Sax, East-Sax and West-Sax—that is to say, the Saxons of the south, the east and west, whose contractions are Sussex, Essex and Wessex.

Erkinwin founded the kingdom of Essex

in 530: having formed an alliance with the kings of Sussex and Wessex, these allies hoisted a standard bearing three *Saxes*, or swords, as an emblem of their triple union and of their common origin. These allies marched against the Western Britons, who had as many kings as cities in the west of Britain, where they had been driven by the invaders.

The Saxons, under the standard of the three saxes or sabres, vanquished three British armies, commanded by *Conmail*, king of *Claudia Castra* (Gloucester), *Condinan*, king of *Corinium* (Cirencester), and *Tanimail*, king of *Aqua Solis* (Bath).

The three swords of triple union, of the Saxon standard were depicted damaskened with Gothic hieroglyphics, and their type has been preserved as the armorial bearing of Essex.



HEPTARCHY,—A. C. 592 to 827.

The Bear of Northumberland,
A. C. 592 to 616.

EDILFRID, a Saxon king of *Bernicia*, in the north of Northumberland, had a standard called the *Tufa*, which exhibited an *ursus* or bear, a Roman emblem of the pole-star or North Pole—the ancient labarum or ensign of Warwick, the capital of *Bernicia*. Edilfrid, waging war against *Cadvan*, the king of N. Wales, destroyed the wonderful temple of Bangor, massacred its pontiff or high priest, with the priestesses or vestals, and inferior priests, who had so long flourished under the Roman sway and glory of heathenism. The bear was also a device on the streamer of Bangor.

The policy of the monkish writers being that of referring the establishment of Christianity to an earlier period, they gave the name of *church* to the temple of Bangor, although the Cambrians or Welsh were still Pagans.

The Anglo-Saxons had established themselves into an *Octarchy* (eight powers or king-

doms); but *Edwin*, successor of Edilfrid, united the two northern kingdoms of Bernicia and *Deira*, by the name of the kingdom of Northumberland. Having thus reduced the octarchy to a *heptarchy*, or seven kingdoms, he assumed the title of *Bretwalda*, or ruler of Britain, as presiding at the *Witenagemote*, or assembly of wise men, which was the parliament of the heptarchy.

This mickle council was attended by seven kings, and their numerous *witans* or counsellors, meeting in presence of the greater *thanes* or nobles, who composed the auditory, as the exclusive hearers of the audience.

The standard of the Bretwalda, exhibiting the *ursus* or bear, was stamped on a coin which had its currency all over Britain.



SAXON DYNASTY,
A. C. 827 to 925.

The Red Dragon of Wessex,
A. C. 827 to 837.

EGBERT, king of Wessex, termed the *Bretwalda*, or supreme governor of all the other kings in Britain, dissolved the heptarchy, and united, temporarily, the seven kingdoms in one. He assumed the title of king of the Anglo-Saxons, and spread the dragon of Wessex as the national standard throughout his whole dominions. This antient British fiery red dragon, reputed the standard of king Arthur, as dear to the Anglo-Saxons as to the Britons, became the standard of Winchester, the capital of the kingdom of Egbert.

It is either by abuse of language, or by anticipation, that most historians have called Egbert the founder of the kingdom of *England*, when all the country was struggling in civil war against him. Besides this, Egbert was a Saxon, not an Englishman, and the word *England* had not yet existence in his time.

DANISH DYNASTY,
A. C. 1000 to 1041.

The Danish Raven,
A. C. 1000.

THE Danes, under the command of Sweyen king of Denmark, conquered England, where they unfurled the standard of the Raven. This sign, called the *bird of Odin*, was believed to announce *death* to those who fought against it. The Danes, conquerors of England, being still pagans, worshipped the raven and the *cormorant* (sea-raven), of which they bore the images on their arms, banners, and signets. The *black* raven was exhibited on the royal shield on a *silver* ground. The Danes dedicated to the raven several places, which took from it the name of Raven's-Wood, Raven's-Glass, &c.

The Danes, in the north of England, changed the name of the antique *Eboracum* into York-pye, or the city of refuge from the wild boars, which infested that woody country (now York); and introduced their broad and guttural language, which the Anglo-Britons called the harsh dialect of the raven.

The Norwegian Lion,
A. C. 1017 to 1020.

CANUTE the Great, king of England and Denmark, having conquered the kingdom of Norway, hoisted the Norwegian lion. This was a golden lion, fighting erect (rampant) with a battle-axe. It was depicted on an *azure* shield, strewed over with *red* hearts, and the three crowns of England, Denmark, and Norway. About a century after Canute, when heraldry became reduced to some rules, the monks, who were the only armorists, represented that king returning from Norway with a cross on his standard, although he had not at that time embraced christianity.

The christian *cross* not having been introduced in *arms* until the first croisade (in 1096), all crosses previous to that time must be considered either as an anachronical anticipation, or merely as a mark of compartment on circles, shields, or terrestrial orbs.

ANGLO-SAXON DYNASTY,
A. C. 1041 to 1066.

The Raven changed to a Falcon,
A. C. 1041.

THE royal seal, bearing the bird of Odin, was continued by the Danish dynasty, and stamped on the parchment for the survey of lands, imposed by the *Dane-gelt*, or Danish tax. This was an imposition of *one* shilling on every *hide* of land. That first land-rate known in England had been created (in 981) by Ethelred II, surnamed the *Unready* (to combat), in order to purchase peace from the Danes, who exercised their piratical depredations over Britain. This land-rate being odious to the clergy, who possessed so much land, was at last abolished in 1041, on the accession of Edward the Confessor, surnamed the *King of the Monks*.

The royal seal bearing the black raven, was then changed to a white falcon (a hawk trained for sport), which was a fashionable bird among the clergy and nobility. The

king kept by him one of these tame falcons, which has been depicted on his sceptre, since converted into a dove.

There were in that reign royal tournaments, in which the chevaliers bore the royal white falcon embroidered on the silk caparisons of their horses. Although Edward the Confessor was not a sportsman, he had a falconry in a wood near to his palace at Westminster, where numerous falcons and hawks were wintered to *mew* or moult; and hence this receptacle of cages, called *mews*, took the name of *King's Mews*. In later times it was changed into royal *stables* (near Charing-cross), which retained the name of King's Mews, although the royal sign of the falcon had disappeared.



NORMAN DYNASTY,
1066 to 1135.

Standard of the Two Leopards, 1066.

THE ensign of Rollo, the first duke of Normandy (A. C. 900), bore a leopard (the offspring of a *lion* and a panther, or pard). That animal, reputed for rashness, had been chosen as the emblem of the *Northmen*, or Normans, who gloried in their boldness in attacking their enemies.

When the country of *Maine*, upon the Mayenne, was annexed to the dukedom of Normandy, a second leopard was added to the first on the Norman standard, and then unfurled in *Mans*, the capital of Maine.

William, the sixth duke of Normandy, having conquered England in 1066, introduced the two leopards as the royal standard or flag of this kingdom.

Among the pictorial misrepresentations which intricate the history of England, is that of two lions instead of two leopards on the Norman standard, or armorial bearings of

that dynasty. Besides the correct drawings and true annals of that century, many later traditions and pictures have represented the Norman leopard throwing down the standard of the *British dragon* waving over the dead body of Harold, the last king of the Anglo-Saxon dynasty, slain in the battle of Hastings.



The King's Champion, 1066.

THE successors of Rollo in the dukedom of Normandy had a champion who on the day of their inauguration, challenged any one to single combat who would contest the right of the heir to the dukedom, or should be more gallant than he, and more worthy of the ducal crown. The warlike title and office of champion, or challenger, was hereditary in the the seignory of Marmyun—a noble family in Normandy. This *seigneur* of Marmyun performed the duty of champion on the coronation of William the Conqueror, by riding completely armed into the porch of Westminster Abbey, and proclaiming William king of England. Then, throwing down his gauntlet, he solemnly defied or challenged whoever should pick it up, as an opponent to the king. The champion being the representative of the king on this occasion, his oval target and horse's caparison bore the two Norman leopards, and he was thus depicted in the cathedral of Rouen, the capital of Normandy.*

* An old chronicle referring to the coronation of Richard II, states that "Sir John Dimmocke, the King's Champion having armed himself, and being mounted on horsebacke,

The custom of retaining champions was not confined to the defence of ducal or regal power. Many of the rich Abbots and Priors retained a champion for the defence of their princely possessions.

came to the Abbeie gates with two riding before him, the one carrying his speare, and the other his shield, staeing there till mass should be ended. But the Lord Henrie Percie Lord Marshall, with the duke of Lancaster Lord Steward, the Lord Thomas of Woodstock Lord Constable, and the Lord Marshall's Brother sir Thomas Percie, being all mounted on great horses, came to the Knight and told him that he ought not to come at that time, but when the King was at dinner."



Propagation of Armorial Bearings,
(1095—1100.)

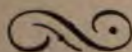
IN 1096, Pope Urban II proclaimed the first holy war (which was called *croisade*), and gave as a war-cry *Dieu le veut* (*God wills it.*) Peter the Hermit, a virulent French preacher, enlisted a great number of princes, among whom was Robert duke of Normandy, the elder brother of William Rufus, king of England. The glory of the first *croisade* having been preached in all the churches of England, a multitude of English noblemen and their vassals enrolled themselves as pilgrims or *croises*, and marched under the command of Godfroy de Bouillon, the General of the Christian army. This immense army soon took Jerusalem, wherein the *croises* massacred or burnt the Jews and Mussulmans in their synagogues and mosques. In that holy war, the noble *croises* or chevaliers, wearing cuirasses and iron masks which concealed their features from the eyes of their retainers, they adopted various ensigns as recognizances in the field of battle. These standards, and bandrolls or streamers, exhibited allusive fi-

gures of animals, flowers, birds, furs, arms, and fanciful objects, as topical badges, and rebuses or speaking arms for rallying the troops. Those speaking arms were an imitation of the Oriental chevaliers, who, notwithstanding their ensigas, wore over their garments a loose coat of arms, covered with emblems and mottoes, or *dictums*, which served as watchwords. The mottoes or sayings from that time became surnames, and were exhibited on the crests of helmets, scrolls of escutcheons, arms, garters, bracelets, scarfs, rings, breastplates, ribbons, collars, belts, stirrups, &c. They were written in many languages, but especially in *low Latin*, a corrupted language—the idiom of literature during the *Dark Ages*. The devices from banners and coats of arms became so many charges, transmitted to the escutcheons, whereon are represented private arms. Until this century, the Oriental armorial bearings which had been adopted by the nations of Western Europe were only worn by kings, princes, dukes and marquises, and exhibited upon the fortified gates of cities; but, on the return of the first croisade, they were introduced and propagated among nobility, clergy, and gentry, who called them family arms.

Origin of Heraldry,
1142 to 1150.

THE second croisade, which was preached by St. Bernard, a French monk, increased so much the ensigns or armorial bearings, that it became necessary to adopt some principle, in depicting the emblems or devices of the noble pilgrims or croisés. The quartering or arrangement of these graphical principles, which had been brought from Oriental countries by Louis VII, king of France, was improved by the French armourists, and afterwards explained by French writers, who term it the art of heraldry or blazonry. The term heraldry is derived from *herault*, or herald, the French title of an officer or messenger, and *standard-bearer*, whose duty was similar to that of ancient bards, in delivering messages between the belligerent armies—to proclaim war, peace, tournaments, &c. at the king's will or pleasure. The herald who bore the royal ensign blew a horn called *blazon*, with which he *blazed* and published the king's will. This horn or blazon gave its name to the art of blazonry, or science of marshalling coats of arms in one escutcheon. The *coat*

of arms derives its name from the *surcoats*, or tunic of plain silk, on which were embroidered or painted the arms or device of a military chief. That Oriental coat which had been adopted by the croises was worn over the dress as a cognizance in the field, and gave its name to the shield or *coat* on which the arms are represented. The French tongue being then the national language in England since William the Conqueror (1066), the science of heraldry was soon imported from France, and it has ever since preserved the French technical terms of that period, which are now adopted in the English idiom; but the coat of arms afterwards received the Saxon name of *Shield*, in Latin *Scutum*, and in French *écusson*. The *ecusson* or shield bearing national emblems with a *crown*, was stamped on coins which took in France the name of *écu* or crown, and in England, of *shilling*, from the shield, of which formerly the reverse of the British coinage was a resemblance.



HOUSE OF BLOIS—SECOND
BRANCH OF NORMAN DYNASTY.

The Sagittary of Blois: 1135—1154.

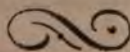
STEPHEN, son of the Count of Blois, by Adel, daughter of William the Conqueror, usurped the throne of England, which of right belonged to Matilda, the only daughter of Henry I. The city of Blois, capital of Blois (a country of France), used the ensign of a sagittary, as an emblem of *hunting*, much practised in that woody country, watered by the great river Loire. Stephen adopted the banner of the sagittary, in the civil war which he carried on in England against the rights of the empress Matilda. His residence being in London, whilst Matilda held her court at Winchester, her partizans gave to Stephen the name of the Sagittary of London Park, and King of the *Cocknies*. This is the first mention of the term cockney in the annals of England.



PLANTAGENET DYNASTY,
1154—1399.

The Plantagenet, or Green Broom—1399.

HENRY PLANTAGENET, son of Geoffrey, count d'Anjou, by Matilda, queen of England, succeeded Stephen, by the name of Henry II. This surname of Plantagenet came from his father, who, having committed a crime, punished himself by flagellation with birches of plantagenet, or green broom. Hence that count wore a branch of it on his helmet, as a sign of his humility or penance. This branch being marshalled with the arms of Angers, the capital of Anjou, was introduced into the royal escutcheon of England by Henry II, or Plantagenet.





*Eleanor of Guyenne, Queen of Henry II,
in 1154.*

The Lion of Guyenne, 1154.

HENRY II had married Eleanor of Aquitaine, or Guyenne, who brought in marriage to him the duchy of Guyenne, in France. The arms of Bourdeaux, the capital of Guyenne, having a golden lion, that charge of augmentation was hence marshalled with the two Norman leopards on the escutcheon of England. Eleanor of Guyenne had been previously married to Louis VII, king of France, whom she followed to the second croisade in Syria; but, becoming "unfaithful with an infidel," she was repudiated on her return to Paris, and revenged herself on Louis by marrying Henry of Anjou, afterwards King of England, who, in his turn, avenged the cause of the French monarch by neglecting his queen for the fair Rosamond. That beauty, whose death was ascribed to the jealousy of Eleanor, gave rise to many stories or romances in the French language, wherein that queen was designated the *lioness* of Aquitaine, an epithet supposed to have originated from the lion that she bore on her royal robe. Henry II, with his two Norman leopards and the

golden lion of Aquitaine, has been painted on the windows of St. Julian's cathedral, in the city of Mans (capital of Maine), and that picture has been copied in many engravings, still extant.



The British Flag with a White Cross,
1190.

RICHARD I, engaging in the third croisade, adopted on his banner the cross of Christ, which he chose of a Latin shape and of a white colour. The christian nations of Europe, following to the same croisade, used cognizances with Grecian, Armenian, and Latin crosses, of different shapes and colours: as a few instances—a *red* cross for France; *green* for Flanders; *black* for Germany; *yellow* for Italy, &c. The *white* cross of the British flag was afterwards altered to red (see 1420), but the Latin or Roman shape has remained to the present time.



The Lion Dormant, 1193.

RICHARD I, in sailing for Syria, took the island of Cyprus, or Chypre; but soon exchanged it for the nominal title of *king of Jerusalem*, a mere titular qualification, which belonged to Gui de Lusignan, a French lord. In abandoning thus a real property for a fictitious title, Richard hoisted the banner of the lion of the holy city. This was the sleeping or dormant lion of Judah—the badge of David and Solomon, kings of Jerusalem from the tribe of Judah. Thenceforth Richard assumed the surname of *cœur de lion*, either for his lion, or his great achievements against the infidels. The science of heraldry being yet very imperfect, the dormant lion of Jerusalem was indiscriminately represented *couchant* (lying), *passant* (walking), or *rampant* (erect). The armorists, the engravers and painters of later centuries, being ignorant of the Norman leopards, represented Richard with three *lions passant*, which are evidently erroneous.*

* In 1838, the tomb of Richard Cœur de Lion was discovered in the cathedral of Rouen, with his heart preserved in a leaden case. The recumbent figure of the king (larger than life) has a lion dormant at its feet.

The escutcheon of Richard has been described as bearing a chequer, in token of the repository of the *exchequer*, where the double crown of Jerusalem and England was deposited, allusive to that court, which derives its name from a large *chequered* table, on which the royal revenues were paid or settled. Many noble families took likewise the device of various checks, which were common signs, both among Orientals and Europeans.



Dieu et mon Droit, 1198.

RICHARD Cœur de Lion, besieging *Gisors* in Normandy, gave as a parole, “*Dieu et mon droit*” (God and my right), because Philippe Augustus, king of France, had, without *right*, taken that city, which then belonged to England. Richard having been victorious with that righteous parole, hence adopted it as his motto, and it was afterwards marshalled in the arms of England, wherein it still remains.



*The two Leopards erased from the Es-
cutcheon of Normandy,*

1199 to 1203.

AFTER the death of Richard Cœur de Lion, his younger brother John, putting aside his nephew Arthur, son of his elder brother Geoffry, usurped the throne of England, which excited general hatred against him. Philippe Augustus, king of France, took advantage of that occurrence to conquer Normandy. Hence the two Anglo-Norman leopards were erased from the escutcheon of Rouen, and superseded by the fleurs de lis of France; but the leopard remained the royal badge of England.





The City Arms of London altered, 1212.

The City Arms of London altered, 1212.

THE Roman emblems before mentioned (page 99,) had been preserved in London by the Anglo-Saxons, who, about 590, established a fourth government. These alterations were effected, by changing the title of prefect into that of *port-reve*. The name port-reve, port-grave, or porte-reve, implies a keeper of a port, together with the inhabitants of a river-side, whose office answered to the German land-grave. The second magistrate to the port-reve was called a shire-reve, or sheriff, that is to say, the officer entrusted with the police of the *seyre*, shere, or shire, and its rivers. The Anglo-Saxons adopted the pageantry with the emblems or city arms, exhibited in the tribunal of London; but the Roman maces of gold and silver having disappeared, they were replaced by others of brass and iron, which were rather for the defence of the magistrate than as symbols of justice under the Roman dominion. The fifth government of London (in 1066) was settled by the Franco-Normans, under a magistrate annually appointed, entitled the *bailiff*. This was a French officer,

or royal judge, who had followed William the Conqueror. The bailiff wore a black robe and a sword, as magistrate and high judge of London, and of the county of Middlesex. The French word *county* was then given to all the shires which were created by the Anglo-Saxons. From the name of bailiff was afterwards derived the word *bail*, or setting at liberty a prisoner, under security to the bailiff or magistrate. The sub-officer to the bailiff was called the *provost*, and he possessed as much authority as the first judge. The city arms were again retained by the Normans; but the initial R (Roma) in the scroll was altered into L, expressing S P Q L—the Senate and the People of London, as the senate or parliament was then fixed either in London tower or Westminster palace.

The sixth government of the city was established by Richard I in 1194, when he gave the bailiff the French title of *mayor* or major of the city. This annual magistrate wore a *scarlet* gown, with a train, which was borne or carried by an officer, when the mayor headed a show or procession.

In 1212, under King John, the titular dignity of nobility was first bestowed upon the mayor of

London, Henry Fitz Alwyn, who assumed and preserved the Roman emblems on the escutcheon of his temporary lordship. Thus the city arms or device had been continued and respected by all the invaders of Britain for about 12 centuries, until William Hareld, the fourth lord mayor, in 1215 introduced his own escutcheon, with two dragons or gryphons as supporters or atlantes. He then changed the Roman cap of liberty into a cap of maintenance or dignity. This cap of honour was of brownish fur, with a scroll bearing this Latin motto—*Domine dirige nos* (Lord direct us); and he placed the Roman sword of justice in the honorable (dexter) quarter of the shield, as emblematical of the magisterial power, in which by his parole he prayed divine guidance. Hareld was a witness to magna charta, in 1215.*

In the following century, Edward III grant-

* Some chroniclers of a later period, have paid the city of London the very doubtful compliment of denominating the honorable charge on the dexter quarter of their shield the dagger of Sir William Walworth, referring its origin to the insurrection of Wat Tyler, 120 years afterwards; and herald painters furthering the equivocal flattery, have shaped the charge as a dagger, to bear out the erroneous tradition.

ed the mayor, sheriffs and sergeants the privilege of changing the Roman or Saxon maces of wood, steel, or copper, into maces of silver gilt, bearing the royal arms.

In 1453, under Henry VI, occurred the first lord mayor's show, in which the city arms were paraded on banners. In that age, the name of the Roman *pretorium* had been changed into the *guild-hall*. The Saxon word guild implies a corporation or fraternal society, meeting in the hall or court of justice, for the assembly of the lord mayor, and the citizens, from all the wards or districts of the city. The elevation of the guildhall of the city of London exhibits the city armorial bearings, with its antique and modern emblems.



The Three Leopards of Henry III, 1235.

HENRY III gave his sister Isabella in marriage to Frederick II, emperor of Germany, to whom she brought a rich dowry. The emperor sent in return to Henry a live leopard, in token of the British armorial bearings, which were still the two leopards of William the Conqueror. Henry III then altered the standard of his father John, by adding a third leopard to it, as a device of his imperial alliance. Some years after, Henry, waging war in France, was beaten in Guyenne, from whence he fled to England; and the French made rebuses, in which they represented that weak monarch as a retreating leopard—a metaphor revived in later times.

The three Anglo-Norman leopards have been recorded in a *mandatum* or order of Henry III, for the marriage of his daughter Margaret with Alexander of Scotland, in 1252. The robe of that princess was embroidered with three leopards on the front and three on the back.

The Nine Classes of Arms, 1260.

AFTER the creation of the commons house of parliament, by the influence of Simon de Montfort, brother-in-law and opponent of that pusillanimous monarch Henry III, an edict was issued by the peers, which established the hereditary descent of arms. This law, originating from the French code, has undergone since that time many alterations, but has always preserved the French technical terms.

The science of blazon consists of nine colours, which are denominated as follow :

1, Yellow, called *or* (gold), and topaz : 2, White, *argent* (silver), and pearl : 3, Red, *ruby*, and *gules* : 4, Blue, *sapphire*, and azure : 5, Purple, *amethyst*, and *pourpre* : 6, Green, emerald, and *vert* : 7, Black, *sable*, and *diamanté* : 8, Blood, *sang*, and sanguin : 9, Orange, *tanné*, and tawny.

There are also nine colours of furs or skins, which furs were to preserve the paintings of the shield, or to ornament the coat of arms, viz. 1, white ermine—2, black ermine—3,

ermineois—4, erminettes—5, pean—6, vair—7, vairé—8, varry—9, sable or negro.

The law of heraldry is divided into nine departments, viz:—1, Arms of *Domination*, domain, or possession of an estate: 2, Arms of *Pretension*, by inheritance or claim: 3, Arms of *Concession*, by grant of kings, queens, or princes: 4, Arms of *Community*, or common possession in a corporation: 5, Arms of *Patronage*, from a superior lord: 6, Arms of *Family*, by inheritance, in patronymic descent: 7, Arms of *Alliance* or marriage, uniting two badges in one escutcheon: 8, Arms of *Succession*, by inheritance of a noble domain or estate: 9, Arms of *Assumption* or adoption, created by any individual who obtained a licence from the chief herald, or *king of arms*. This chief officer in the law of heraldry was nominated or created in the reign of Henry III, when he established the first incorporation of heralds from all cities. This was the origin of the *herald's office*, which, in later time, took the name of herald's college. By the right of that institution, any person who takes or assumes the arms of another, may be prosecuted as for felony.

Norroy and Surroy Kings of Arms, 1272.

EDWARD I, on his return from the sixth and *last* croisade, was crowned in Westminster Abbey with great splendour. On that occasion, the heralds from all the county cities being obliged to marshal their arms properly to figure at the coronation, two chief heralds were appointed to superintend them. The French language being still generally spoken in England, the two superior heralds were termed *Roy du Nord* and *Roy du Sud*, or king of the north and king of the south. These titles proceeded from the jurisdiction of the two kings of arms in the north and south, extending from each side of the river Trent, a natural limit, dividing England about the centre. These two names being afterwards transposed into North-Roy and South-Roy, at last merged into *Norroy* and *Surroy*, or Norrey and *Surrey*.

The kings of arms and the heralds wore a surcoat or coat military, of silk, on which were embroidered their official armorial insignia.

The Lion couchant, or lying,
1272 to, 1291.

ELEANOR, the daughter of Ferdinando, king of Castile and Leon, wife of Edward I, followed her husband to the last croisade, wherein Edward hoisted the three leopards of his father, Henry III, whilst Eleanor unfurled the banner of a *lion* in repose. This was the emblem of *Leon* (a city of Spain), which was her birth-place. When that queen died (at *Hareby*, near Lincoln), Edward I erected to her memory several crosses on the road from that city to London, the last of which was in the Strand, opposite the King's Mews. This cross was on the top of a small gothic monument, in the form of an obelisk, built of freestone, on which was carved the figure of the queen lying in state, and having her lion at her feet.

This lion *couchant*, or reposing, having been marshalled in the funeral escutcheon, was adopted by Edward in token of his *chère regina* or *reine* (dear queen). The Latin title *regina*, or queen, had been turned into the French *royene*, or *reine*, and the term *chère*,

or dear was generally applied to Eleanor, who was much beloved by the people.

Hence the Londoners became accustomed to call that place the *croix de la chere regine*. About a century afterwards the French language having been abolished in England, the name became corrupted into *Charing Cross*, still preserved as the name of that intermediate place which divides the Eastern City from the splendid West-End.



Tournament, 1308.

ON the marriage of Edward II with Isabella of France, there was a tournament, which is supposed to be the first performed in England.

The etymology and origin of tournaments being claimed by the cities both of Tournay and Tours in Gaul, here follow their two traditions: Tournay on the Scheld, in Hernault, possessed a temple with a circus dedicated to the god Mars. Therein were performed gymnastic exercises by Gallic youth, in honour of Mars, to whom they devoted their career. The Franks having superseded the Romans in Gaul, the city of Tournay became the cradle of the French monarchy by being inhabited by Pharamond, the first king of the Franks, in 420-28. These pagan warriors adoring specially the god Mars, continued to exhibit the athletic games in the circus of Tournay, but they performed it on horseback instead of on foot. This exercise, which they named in French *jouste*, or *joute* (just), was a deadly tilting match, which received afterwards the denomination of Tour-

nays, wrestlings, or Tourney. The city of *Turones*, or Tours, on the Loire (in France), had one of the most extensive temples dedicated to Mars, or *Martius*, in whose arena the *martial* pageantries, or athletic games, were performed in honor of that god of war.

The western empire having been restored by Charlemagne in 800, this French emperor revived the equestrian order or knighthood, of the ancient Romans, by the name of *chivalry*. The *joust*, or tilt, being hence performed by nobility, the most splendid of that time took place at *Tours*, then a converted city, from which the chivalrous exhibitions derived the name of *tournaments*. In the eleventh century, the martial justling or tournaments were degenerated into a sporting chivalry, which was only a mock encounter, but still a mortal assault among gallant champions or tilters. The tournament being composed of several exercises, the joust or justling was a single combat between two chevaliers or knights on horseback, fighting either with rapiers or lances in a *list*; this was a ground enclosed with pales, and galleries occupied by spectators. The chevaliers bore targets depicted with their arms, which were also exhibited on

the caparisons of their horses. The knight who was unhorsed was declared vanquished, and the herald proclaimed the conqueror. Another encounter in the tournament was performed by two companies of chevaliers, on horse, rushing against one another, trying to dismount each adversary. This struggle was called *la mêlée*. The reward offered by the noble lady to her champion, when he was conqueror in fighting in her honour, was either a silk scarf or a sling, embroidered by her own hand, bearing devices or mottoes alluding to love. A tournament was always performed on the marriage of a king or prince.





The Three Leopards of Edward III.

*The Three Leopards of Edward III,
in 1329.*

PHILIP VI, or de Valois, king of France, summoned Edward III to come to Amiens, to do him homage for the dukedom of Guyenne, an English possession held under the crown of France. The royal summons declared that, "in case of the non-appearance of Edward, to do the customary fealty, Guyenne would be forfeited by the feudal law."

The king of England, being obliged to comply, went to France in great state, which the French historians have described thus :— "Edward III, king of England, entered the cathedral of Amiens with a numerous retinue, and rendered homage to Philip, his lord paramount. The king of France had a *blue* robe, and the king of England wore a robe of *crimson* velvet, with three leopards embroidered in gold and silver."



The Fleurs de Lis—1337.

EDWARD III of England, being the *grandson* of Philip IV, king of France, by his mother Isabella, claimed the crown of France in preference to Philip, who was but the *nephew* of Philip IV. He sent a message to the parliament of Paris, accompanied with the motto, *Dieu et mon Droit*, or God and my right. The peers of France answered, that "their kingdom was not a *gynecocracy* (female power), and that, as the *Salique law* depriving women of the crown of France, his mother could not give him a *right* which she had not."

Without regard to that judicious reply, Edward assumed the title of king of France, and quartered the royal *fleurs de lis*, or lily flowers of that kingdom, with the three leopards of England. A new escutcheon was set up, with a *crest* formed by a leopard *passant gardant* (walking, looking), bearing a royal crown, with fleurs de lis. This was the first *crest* introduced into the royal arms of England.

Philip de Valois pointed out to his court

the correctness of Edward quartering the three leopards in the *dexter* (right or honourable) quarter, and putting the fleurs de lis on the last quarter of the escutcheon, justifying thus the *paternal* coat and hereditary right by father, and not by mother.

Edward having assumed a mantle and robe of *blue* velvet, like the king of France, he then created a *pursuivant*, or assistant herald, entitled *Manteau Bleu*, or blue-mantle.



The three Plumes of the Prince of Wales,
1346.

EDWARD III waged war in France, where he unfurled the standard of the leopard and fleurs de lis, with the motto *Dieu et mon droit*—thus profaning the righteousness of these words in a *right* which he had not. He ravaged that country—burnt cities, villages, and made a wholesale massacre of the inoffensive population—men, women and infants. In that war his son Edward, surnamed the *Black Prince*, having been victorious in the battle of *Cressy*, near Montreuil, was presented with the helmet of John of Luxemburg, king of Bohemia, who was killed in the field of battle. This helmet was ornamented with a plume of three white ostrich feathers, and the German motto—*Ich dien* (I serve), allusive to the king, who served in person as auxiliary of the French army. The Black Prince deplored the helmet, and put the three feathers, with the motto, on his crown, which thence became the hereditary armorial bearings of the prince of Wales, the heir-apparent of the British crown.

Knights of the Garter, 1349.

THE word knight, derived from the German, implies a servant, or horseman *serving* in a company under a chieftain. These companies of knights were afterwards erected into military orders, under the designation of knighthood or *chivalry*. This last name is derived from the French *cheval*, or chevalier, a horse or horseman. The croisades having ruined the industry and commerce of all the nations of Western Europe, this calamity reduced the labouring classes to a distress which turned them into banditti, who pillaged the rich churches, bishoprics, abbies, convents, mansions and palaces, and obliged the kings, the clergy and nobility, to create military orders, composed of noble knights or chevaliers, to protect both their property, and the honour of their noble ladies and nuns, who were constantly assailed by these daring outlaws. The chevaliers usually bore on their arms some sentimental motto, given to them by their lady *par-amours* according to the laws of chivalry. This usage was followed by the kings, who, in creating equestrian orders, gave mottoes to their chosen knights.

Edward III having resolved to revive the British order of King Arthur, or of the Round Table, gave a tournament and ball at Windsor, attended by the most gallant noblemen of the kingdoms of Europe. It was at that ball that, dancing with the fair Joan, countess of Salisbury, she accidentally dropped her garter, which the king taking up, gave origin to the motto of the knightly order of the garter, addressed by him in French to the sneering courtiers—*Honi soit qui mal y pense* (shame to him who evil thinks), which was the common language of the time.

The intimacy of the king with the countess is well known, although, from respect to his queen, Philippa of Hainhault, he had the decency to save appearances. But, from whatever cause, having once adopted the parole, "*honi soit qui mal y pense*," he retained it for his device, and put it as a scroll at the top of his standard. The knighthood of the Round Table being thus regenerated, received the title of the Order of the Garter, being composed of twenty-five knights besides the king, At this feast, the knights were entertained at a round table, in commemoration of that of King Arthur, preserved at Winchester.

The round tower at Windsor also had its origin from the same cause.

The first insignia of this knightly order was a *blue* garter, bearing the motto, *honi soit qui mal y pense*) in golden letters. The knights and kings wore it below the left knee, and the queens on the left arm.

In later times, when the order was put under the patronage of St. George, whose name was the war-cry of England, a collar of gold was adopted, bearing a medal, with the effigy of the saintly patron armed on horseback, encountering the dragon; and this figure, as well as the garter and motto which encircle the national device, became hence an armorial bearing of England.

The adoption of mottoes and sentimental paroles was essentially chivalrous, and, indeed, they were employed upon all public occasions.

In the time of Edward III, the Sunday recreation of the court was a religious drama or *mystery*, performed in the French language of the day, in which Jesus, the Virgin Mary, the saints, and all the characters of the gospels, were represented by the collegians of Westminster. To palliate the blending of sacred and profane history which often oc-

curred, the stage curtain bore the two common French sayings—"Honi soit qui mal y pense," and "*Honi soit qui mal y voit* (shame to him who evil sees).

Some years after the institution of the order of the garter, Edward III having ceded the countess of Salisbury to his prisoner John, king of France, he took as a new mistress Alice Pearce. He gave a tournament in honour of her, at Smithfield, in London, whither he accompanied her in a triumphal chariot—the knights who escorted the royal procession having their horses slowly conducted by ladies of honour, walking at their sides, and holding them with long ribbons, embroidered with the following French mottoes—*A la Dame du Soleil* (To the Lady of the Sun), applied to Alice; "*Honi soit qui mal y voit*" for the king, and "*Honi soit qui mal y pense*" for the knights.

After exhausting his treasure and depopulating his kingdom in foreign wars, Edward revenged himself by prohibiting the French language in pleadings, although neither himself, his parliament, nor the nobility could speak any other idiom than the French. The records were still written in low Latin.

The Celtic of the ancient Britons, blended

with the Latin of the Romans and the Teutonic of the Anglo-Saxons, composed a jargon spoken only by the peasantry, and not yet written. That mixture, combined with the Franco-Norman or French, at length formed the English language; but the French sentence "*Honi soit qui mal y pense*," has remained on the scroll of the British shield, as well as on the garter, of the sovereign and of the knights, of that order.



St. George of Reading, 1350.

ALBION, the tutelar god of this isle, being the topical deity of many maritime cities, was specially worshipped at *Pontes*, on the *Kennet*, a stream of the Thames, now the city of Reading, in Berkshire. Britain having been converted to Christianity, the national standard of Albion and his white horse, trampling on the dragon, was then christianized by the name of St. George, the *patron* of England. This subject may be best explained by an extract, translated from a low Latin *mandamus* for a procession in honour of the patron deity.

“ In the year of the *jubily*, 1350, the 23d of April, being the day of St. George, the Patron saint of England, the city of Reading will celebrate his feast at the expense of the cityzens, who must supply the church with the following articles:—Some boards, some iron, some leather, some nails, &c., with workmen to renew the old bodies of the dragon and horse of *Nostre Seignor St. George*; three calfs skins to cover the dragon, two horse-skins for the white horse of the holy Patron,

and harnesses enriched with shells and pearls. The dress for the prelate who shall be the representative of Our Lord St. George must be composed of a rich coat of arms, a mantle of purple, embroidered with golden roses, framed with lace of gold; the sword, the dagger and lance, in steel damaskeened with gold, must be supported by ribbons of crimson velvet, to tie them on the noble person of the venerable prelate. This expense being an homage rendered by the city to the holy patron, the dress shall remain as a present to the honorable prelate, representer of the sacred chevalier, &c. &c. By George! *amen.*"

The exclamation *by George!* had superseded the swearing *by Jove!* (Jupiter) which had been the solemn oath in Britain during the Roman dominion, and many centuries after it. The name of St. George had become a war-cry throughout Christendom.

The Castle *Mount Orgueil* in Jersey, pretended to possess the relics of St. George, an imaginary martyr, and a merely personified name from the Georgian chevalier, or Trajan's standard. These false relics were in the crypt of a chapel still visible. Thus the pagan

standard—nay the chevalier of *Georgia* (now St. George), replaced the god Albion as a patron of Britain; but the Roman tunic was exchanged by painters (Raphael especially) for the *iron armour* then borne by the Christian croises or knights.



The White Hart, 1381-83.

THE poll or capitation-tax, of a shilling a head on all the inhabitants of England, caused an insurrection, on account of its unequal pressure on the poor and rich. It was opposed by the Lollards or Wickliffites, who were then preaching the *reformation* of the Roman church. The partizans of the ministers or royalists, who took arms against the rebels, hoisted the banner of the queen-mother, Joan, surnamed the fair maid of Kent. Her ensign bore a white hind *couchant* (lying down), which appertained to her arms as countess of Kent, previous to her marriage with Edward the black prince, by whom she was mother of the young reigning monarch, Richard II. The army of the reformers was led to London by Wat Tyler, a blacksmith, who was at last killed by Walworth, a fishmonger, then lord mayor of London, who received knighthood for his service on that occasion.

The insurrection being quelled, the chief justice, *Tresilian*, finally suppressed it, by hanging the ringleaders, by dozens, in all the

rebellious cities. The royalists remaining conquerors, the king adopted the victorious banner of his mother, but changed the hind into a *white hart*, gorged with a royal crown round its neck, ornamented with the fleurs de lis of France, and a loose golden chain. At the marriage of Richard II with Anne of Luxemburg (sister to Wenceslas, king of Bohemia and emperor of Germany) it was recorded, that all the royal plate of England was newly engraved *à la guise* of the hart couchant.

The sign of the white hart has left its name to many hotels throughout the kingdom, and to streets and other localities.



Knight Banneret and Esquire—1382.

THE title of banneret is derived from the French *bannière*, a banner, which was carried before a *seigneur* or lord in his estate. The dignity of banneret, which is the next in degree to that of a baron, was introduced into England at the Norman conquest, and granted to numerous chevaliers under Edward I. A knight banneret was created on the field of battle, after a victory, by the king or general saying, *Sois avancé, banneret*—then, causing the pointed flames of his pennon, or *guide d'honneur*, to be cut off, reduced it to a banner, after which he was proclaimed by the herald in presence of the army. Richard II, during the insurrection of Wat Tyler, created several bannerets, and called them to parliament.

The arms of a lord banneret were (in France) painted on his banner with kneeling supporters; his estate was endowed with a chapel, in which his good will and pleasure concerning his seignory were published, by the name of *bans*—a term still preserved for the publication of matrimony in the church.

A banneret was to be attended by two esquires, one being his *shield-bearer*, and the other bearing his armour. The term *esquire* is derived from the French *escuyer*, or ecuyer, a rider bearing the *écu* or shield of a knight: he had the privilege of wearing a silver collar of SS, and silver spurs, and a surcoat called a *tabard* or tabaret. The title esquire (implying a warlike officer or an equestrian charge) has degenerated into a qualification of mere courtesy or politeness, applied to any *gentleman*. This last title being formerly synonymous with nobleman, and opposed to plebeian or ignoble, was created by the king. Gentlemen formed a minor nobility called *gentility* or gentry. The lords of manors composed a smaller gentry, which greatly multiplied armorial seals.



Supporters of the Shield, 1396.

ON the second marriage of Richard II (with Isabella of France), the royal shield was set up in a new fashion by French armorists at Calais: it was in that city, then belonging to England, that the matrimonial ceremony took place. The royal coat of arms received an addition of *supporters*, or standing figures on each *side* of the shield, instead of one *behind*. The oriental nations and the Latins called those supporters *Atlantes*, as an imitation of the Atlantes or Atlas, supporting either a globe—a cornice, gallery, or balcony. The supporters of Richard's shield were a lion and a hart. The golden lion *gardant* (looking full-faced) stood on the *dexter* or right hand side of the shield. The *sinister*, or left, was supported by the white hart *argent* (silver) *affronté* (full-faced), with horns and hoofs *or*, (gold) bearing a crown round its neck, and a golden chain hanging down. This was the introduction or new rule of supporters in the *royal* arms of England. The three leopards were also then changed into three lions *léopardé*, or spotted.

DYNASTY OF LANCASTER,
1399 to 1461.

The Red Rose of Lancaster, 1399.

HENRY IV, king of England, surnamed the Cruel, son of John of Gaunt by Constance (daughter to Peter the Cruel, king of Castile), having usurped the crown of the Plantagenet dynasty, introduced the *red rose* of the house of Lancaster into the royal escutcheon, and it accordingly became the badge of the Lancastrian party, as opposed to the white rose of York. The name of Lancaster is derived from *Luna Castra*, an ancient castra or camp fortified by the Romans on the river *Luna* (now Lan), sacred to the goddess *Luna*, or the moon. The contraction of *Luna Castra* formed insensibly Lancaster, and the castra or camp became a sea-port on that cape or head, north-west of England, which is now the nominal city of the county of Lancaster. The red rose of Lancaster was blessed by the primate of England, when he anointed Henry IV. with the holy oil from the sacred ampulla.

The Antelope Supporter, 1413.

HENRY V, on his accession, changed the supporters of the royal escutcheon, by substituting an *antelope, argent*, for the white hart, as a companion to the lion of Aquitain.

The antelope is a species of deer with two horns, plain or twisted. The standard exhibiting the antelope, gorged with a crown, and a golden chain pendant therefrom, was carried to the battle of Azincourt, gained by Henry V, in 1415.

The accession of Henry V, was remarkable for the revival of the Knights of the Bath, which ceremony took place in the tower of London, with religious pageantry. (See 1725.)



Knight Bachelor and Collar of SS, 1415.

THE name bachelor is derived from the French *bas chevalier* (low knight), or servant of a knight, called in Latin *miles simplex*, or single military attendant, accounted the lowest order of knighthood—a dignity introduced into England at the Norman conquest. The badges of a knight bachelor were a golden ring on his thumb, silver spurs on his buff boots, and a silver collar of SS about his neck.

There were three sorts of knights bachelors—military, sacred and civil. The sacred order merged into the military when the gospel, which pronounces *peace* on earth, was transgressed by the priests of Christ, who preached the croisades, and marched in person to the holy war, by the title of *sacred* knights and bachelors. During that inflammatory warfare, kindled by the church *militant*, the pope grew powerful; the Roman clergy increased the wealth of the church by all means, and instituted a religious ceremony to consecrate (for money) the dignity of knighthood;—the knight or the bachelor, whether military

or civil, was compelled to offer his sword to God upon the altar, and to redeem it with a sum of *money* paid to the church, after the *prayers of the sword* were recited by the priests; the king, and after him the prelate, touching the candidate with the sword, said to him, *Sois chevalier au nom de Dieu* (be a knight in the name of God).

The *civil* bachelor, termed knight of the *carpet*, or of the *green cloth*, was also subjected to religious consecration by means of money to the church.

When either a military or civil knight or a bachelor was convicted of disloyalty, sedition, or *miscreance*, he was apprehended, then armed cap-à-pié and brought to a scaffold in the church, whereupon he was stripped of his armour while his funerals were sung—thence dragged with a rope before the altar, where the priest pronounced from the bible the *psalm of curses* over him, after which he was turned out of the church, and his goods were forfeited.

The antique collar of SS was a pagan badge, on which sundry christian hypotheses have been written, without being able to detect its long-lost origin. In 1399, the

silver collar and spurs being changed into *gold* by Henry IV, gave to the bachelors the title of *golden knights*.

Henry V, wishing to reward the most gallant officers of his army, formed and patronized an order styled Knights of SS, after his victory of Azincourt, 1415.

The SS linked together, and inserted between knots or roses, have been worn as a collar, garter, and bracelets, by kings, knights, gownsmen and lord mayors; and as a royal badge of England is still preserved.

HENRY V. created a superior heraldic officer, called *Garter*, principal king of arms. This third king of arms was superior to the two others, Norroy and Surroy, and attended on the noble order of the Garter, of which he is the fourth officer.

The Garter king of arms was then styled *Roy des Anglois* (king of the English). He wears a robe and bears a golden sceptre, and a coronet or crown of gold.



The Earl Marshal, 1397.

The name of Marshal derives from the french *Maréchal* or Commandant *marching* at the head of an army, as the *Maréchal de France*. This title was introduced in England at the Norman Conquest, in the person of W. Fitz-Osborn, created the first *Marshal of England*, by William the Conqueror, who gave him the government of Winchester Castle as his *Marshalsea*, with a grant in fee, of the Isle of Wight.

The insignia of command was termed *Baston de Maréchal*, baton, bâton, truncheon, or Marshal's staff. The *Marshalship of England* was afterwards changed into an heraldic officer, having the marshalling of arms, and regulation of combats in the lists of tournaments or royal pageants. Richard II. in 1397, changed from Lord to *Earl*, the title prefixed to that of Marshal, in favour of Thomas Mowbray, Earl of Nottingham, and made it *hereditary* in his family.

The Earl Marshal has jurisdiction in the Court of Chivalry, which is the fountain of the Marshal law. The office is at present hereditary in the dukedom of Norfolk.

The Blue Flag and Red Cross of England,
1420.

HENRY V (issued from Isabella of France, wife of Edward II) married Catherine, daughter of Charles VI, king of France, and Isabeau de Bavaria. After this marriage, Henry assumed the title of king of France, and hoisted the French standard—a blue flag, in imitation of the *Oriflamme* of France. That name is derived from *or* (gold) and *flamme*, expressing a *golden flame* or flag. It was reputed to have been brought from Heaven to France by an angel, who gave it to the *monks* of St. Denis, near Paris, on the accession of Clovis, the first *christian* king of France, in 481. The oriflamme was a blazing flag or banner of *blue* cloth, strewed with *fleurs de lis* of *gold*, bearing in the middle a cross of *scarlet* cloth. Whilst Henry V of England declared himself sovereign of France, the *dauphin* of that kingdom was proclaimed king, by the title of Charles VII. That prince then adopted a new flag or standard of *white* cloth, bearing in the middle a *croix argent* (silver cross). In later times, the oriflamme of England was

stripped of its golden fleurs de lis, but the *blue flag* with a *red* Latin cross, was still preserved as the flag or colour of the British nation.

In that century the armourists used many *rebuses*—*armes parlantes*, speaking or canting arms, being heraldic signs, alluding to the name of the bearer, viz. A fox for that family name, a bear for Bernard, a salmon for Salomon, a beaver for Beverley, a hound for Talbot, &c. A Saracen's head *affronté* or gardant (full faced) with eyes *allumés* or sparkling; as also a savage or wild man, for the names of Woodman, Wood, Forrester and Foster.



*The Four Fleurs de Lis on the Crown of
England, 1430.*

THE victories of Joan of Arc, the Maid of Orleans, over the English in France, caused the coronation of Charles VII at Rheims, where he was anointed with the holy ointment or oil from the *sainte ampoule*.

A few months afterwards, Henry VI, king of England, was anointed and crowned in Paris at the age of nine years. He received the crown of France, ornamented with four fleurs de lis of diamonds, alternating with four *crosses pattées*, ✞. The duke of Bedford, uncle to the young Henry, being then regent of France, sent the crown to England, where it became the type for the diadem of British monarchs. At that period were created two officers—one styled *Léopard* herald, and the other *Rouge croix* pursuivant.

The reign of Henry VI is remarkable for disastrous wars, which caused the creation of the first national debt, upon the security of parliament.

The Sign of the Crescent, 1453.

A MULTITUDE of *croises*, from all countries, had formerly adopted the crescent as a christian badge, and it was very common in the arms of English knights and esquires, when that sign became adopted as a mahometan device in 1453. In that year the Turks, under their emperor Mahomet II, took Constantinople from the Christians, an event which put an end to the Greek empire, founded by Constantine in 330. Mahomet II then erected the Turkish or Ottoman empire *in Europe*, and hoisted the standard of his new capital, Constantinople (Byzantium or Stamboul). That standard bore the crescent of Diana *Byzantina*, the first patroness of that city. This pagan badge had been christianized under Constantine, and fell again into apostacy under the Turks.

The foundation of the *empire of the crescent* in the east, produced a happy event for the west of Europe, by the migration of the Greek *writers*, who carried with them into Italy their precious manuscripts from Constantinople, Thessalonica, &c. They revived learn-

ing at Venice and Florence; but the translation of ancient philosophy excited a fermentation at Rome, which threatened to substitute deism, or the religion of an *only God*, for the christian trinity. The popes prohibited this kind of learning or philosophy, under penalty of *death*; yet that could not extinguish the new light, which was the dawn of the reformation of the church. The diffusion of knowledge penetrated into England, where it began to dissipate the darkness of religious superstitions, whilst the eastern nations, deprived of useful writers, relapsed into ignorance and barbarism. Although the mahometan crescent was hence the antagonist of the cross, numerous English families bearing that sign in their arms have nevertheless preserved it. The hoisting of the crescent by Mahomet II in Turkey, forms a synchronism with the adoption of the white rose in England, by Richard duke of York.

The White Rose of York, 1450-55.

RICHARD, duke of York, protector of the realm, claimed the crown from the house of Lancaster, which had been usurped by Henry IV, grandfather of Henry VI, then on the throne of England. From that time, the nation had been divided into two camps of enemies, distinguished by the devices of the two chiefs, York and Lancaster.

The red rose being assumed as a badge of sanguinary vengeance by the Lancastrians, the party of York adopted the white rose as a symbol of innocence or *legitimacy*, Richard, duke of York, being descended from Lionel, the second son of Edward III, whilst Henry, duke of Lancaster, issued from John of Gaunt, the third son. The first battle between the two roses took place at St. Albans, in 1455.

These two roses were called *sisters*, cousins, or rivals, on account of the chiefs of the two factions descending from two brothers. The streamer of the Yorkists bore the sign of a *sun*, embroidered with gold, framed by roses of silver.

HOUSE OF YORK, 1461 to 1485.



The Fetterlock and Falcon, 1474.

EDMUND, earl of Cambridge, the fourth son of Edward III, being created *duke of York* by his nephew Richard II, assumed the badge of a fetterlock *shut*, bearing a falcon within it (1378). These signs, which were the first speaking arms of the royal house of York, were emblematic of the succession to the crown, from which Edmund was locked up from all hope; and he added the motto, *Hic, hæc, hoc taceatis*, advising silence and forbearance to his sons. However Edward IV, of the race of York, ascended the throne in 1461, and unlocked his *golden fetterlock*: he also created a *falcon herald*, which office he

bestowed on Roger Malett. So fond was the king of this badge, that he built the apartments of the prebendaries at Windsor in the form of a fetterlock, in imitation of Edmund duke of York, who had built the keep of Fotheringay Castle in that form.

In 1474, Edward IV gave his golden fetterlock, *unlocked* and open, to his second son, Richard duke of York, implying the hope of succession *open* to his posterity.

The fetterlock was a bage much worn in Germany. See Zell, in 1727.



Clarencieux King of Arms, 1477.

THIS title is derived from *clarencieux*, a French word, corrupted from the Latin *clarigo*, applied to a herald, whose duty was to overrun any seignory, denouncing war, and calling aloud the levying of taxes for the lord paramount.

One of these supreme lords keeping a *clarencieux*, that circumstance gave to his mansion the name of *clarencieux*, or *clarence-hall*, and became the foundation of *Clare*, a town near Ipswich, in Suffolk. Edward III erected *Clarence-hall* into a *dukedom*, as the appanage of his second son Lionel, born at Antwerp, who was created the first *duke of Clarence* in 1368, and became, through his daughter, the genealogical stock of the regal house of York, so dreadfully celebrated for its enmity to the house of Lancaster. In 1477, George, duke of Clarence, aspiring to the throne, declared the illegitimacy of his brother Edward IV, and suffered death for his attempted treason, by his well-known election of being privately drowned in a butt of Malmsey wine. Hence Edward IV, inheriting *Clarence-hall*, retained

the Clarencieux, or herald of that dukedom, and created him Surroy, or king of arms for the south of England. The office of clarencieux, in time of peace, had been to walk before the duke of Clarence when going to mass, or in any procession. Edward IV confirmed to that herald the title of *clarencieux*, which, in the following centuries, superseded the denomination of Surroy or Surrey.



The Royal White Boar, 1483.

RICHARD III having a blue boar in his coat of arms when he was duke of Gloucester, introduced it as a supporter of the royal shield, but changed it into a white one. This boar *argent* or white, which had the bristles and hoofs gilt, was placed on the sinister or left side, opposite to the lion gardant.

The sign of the boar was common among fearless chevaliers, that animal being the emblem of fearless intrepidity. Richard being unpopular in London, on account of the murder of his two nephews, the rightful heirs to the throne, was designated as a boar; and hence the satire directed against that king and his three ministers :

“ The Rat, the Cat, and Lovel our dog,
Rule all England, under a Hog.”

The rat was allusive to Sir Richard Ratcliff—the cat, Sir William Catesby—the *dog* was the armorial badge of viscount Lovel, and the *hog* was the boar of Richard III. The author of the distich having been discovered to be Sir William Collinburn, that un-

fortunate poet was put to death as a seditious person.

The boar of Richard has often been indifferently represented white or blue in his arms. The other charges of his escutcheon, when king, were the three leopards, the fleurs de lis, and the white rose *rayonnée* of the house of York.

Richard III, is remarkable as the *founder* of the college of arms which he instituted at his coronation, the most splendid ceremony ever known until his time. He then created a *Blanc sanglier* Pursuivant for his white boar.



HOUSE OF TUDOR,
1485 to 1603.

The Rose of two Colours, Red and White,
1485-90.

RICHARD III, having been killed at Bosworth, in the 14th battle between the two roses, Henry Tudor, of the Lancastrian race, remained the conqueror, and was immediately proclaimed king, by the name of Henry VII. He married his cousin Elizabeth of York, daughter of Edward IV. By this union the two rival parties became reconciled, and the roses united. In the marriage procession, each partizan of the Lancastrian house gave his hand to a lady of the York party, holding a bouquet of two roses, red and white, entwined; and Henry adopted the badge of the red rose *crowned*. On the birth of Henry VIII, sprung from that marriage, the armorists composed a rose of two colours (the leaves alternating red and white), as an emblematical offspring of the union of the rival houses; horticulturists likewise forced nature into an

act of loyalty, and produced the party-coloured flower known, to the present day, as the rose of York and Lancaster.

Henry VII introduced into his arms a branch of *hawthorn*, allusive to the battle of Bosworth, where the crown of Richard III was found on a hawthorn bush. Henry having a red dragon as a supporter of his escutcheon, created a third pursuivant or assistant in heraldry, who received the title of *rouge dragon*, forthwith conferred upon William Tyndal. He afterwards nominated a fourth pursuivant, styled *portcullis*, on account of a golden portcullis which he bore in his arms. The portcullis is a kind of latticed drawgate, defending the entrance of a castle.

D.

Field of the Cloth of Gold, 1520.

IN a time of peace, Henry VIII had an interview with Francis I, king of France, in a plain between Ardres, a French city, and Guines, near Calais, then an English possession: this land was termed the field of the cloth of gold, on account of tents ornamented with armorial bearings, and banners of *cloth of gold*. These numerous and costly tents, glittering under the sun of June, were occupied by the nobility of both nations, who flocked thither in great pomp to attend upon the two kings.

The tent of Henry was adorned in front with the gigantic figure of an English archer, bearing this motto, in Latin—" *He prevails whom I favour*," allusive to the purpose of the interview, which was to counterbalance the power of the emperor, Charles V, by the political union of England and France. The festival consisted of a series of tournaments. Henry and Francis had sent a *defiance* to all the courts of Europe, proclaiming that both kings, respectively accompanied by fourteen

champions, would assemble on the frontier of Artois and Picardy, to encounter all noble chevaliers presenting themselves at the lists.

These martial and deadly pastimes were graced by the presence of noble ladies from the French, English and foreign courts, whose privilege, as customary, it was, to stay any encounter when life became endangered, and to declare the victor. Catherine of Arragon, wife to Henry VIII and aunt of the emperor Charles V, one of the most eminent princesses in Europe, was attended by a brilliant court, which rivalled the splendid and renowned train of Francis I. This monarch entered the field on a horse with rich trappings, attended by the English royal guards, whilst Henry came to the *rencontre* surrounded by French royal guards—a temporary exchange, acknowledging the faith of both monarchs, as natural allies against more remote nations. Every night the two kings retired within their respective frontiers. One morning, Francis went unattended from Ardres to Guines, and, to shew his confidence, entered the apartment of the king of England. Henry embraced him, called him his brother, and taking his own collar of pearls, valued at 15,000 an-

gels,* put it on the neck of Francis. The king of France returned the compliment, by placing on Henry's arm a bracelet worth double that sum.

The expensive splendour of that congress, between the two greatest libertines of their time, nearly ruined the nobility of both kingdoms, by involving noble families in debts which they could scarcely pay. Cardinal Wolsey, a companion in debauchery of Henry VIII, and his privy counsellor or premier minister, who planned and conducted the expenses of the pageant, had so exhausted the royal treasure in the display of magnificence, that he was compelled to resort to the expedient of a compulsory extortion throughout the country, under the specious title of a *benevolence* or free gift, whereas it was an unlawful exaction. Such was the issue of the field of the cloth of gold, wherein the royal armorial bearings of all Europe hovered in a splendour, which has long supplied the poet and the painter with imagery, and which, indeed, was the most gorgeous display of the middle ages.

* The *angel* was a coin worth seven shillings—as valuable, now, as a sovereign.

The Swan of Boulogne, 1534-44.

HENRY VIII, having reformed the church of England and consolidated peace at home, went to France and took *Bouleyne*, or Boulogne. English orthography not being yet fixed, this name was then spelt and pronounced Bouleyne, or Boulogne: the arms of that city being a white *swan*, with a *croix Bourguignonne* (Burgundian cross), Henry assumed that badge on his flag, and marshalled it with his arms. Simon Newbalds, was then created *Bulloigne poursuivant*. The active intercourse between that haven and London, induced many innkeepers to take the sign of the Bouleyne swan, and one of them, near Smithfield, chose the name of Bouleyne mouth or port. The English language being still very imperfect, the name of mouth was applied to the entrance of sea-ports, as Portsmouth, Exmouth, Yar-mouth, Dart-mouth, Ply-mouth, Mon-mouth, &c. In the following centuries, the name of Bouleyne-mouth was corrupted into *Bull-and-mouth*, which is now represented by the monstrosity of a bull *statant* within a huge human mouth.

The city of Boulogne having been restored to France in 1550, the swan was then released from the British arms, but the badge thus originated, has continued a popular sign in England.

The passage of the French swan into England was simultaneous with the desecration of the *seal of the Fisher*. This name was applied to the seal of St. Peter, which was stamped on the Roman bulls for the tithes, and the tax denominated Peter-pence in this land, abolished by Henry VIII,



Scotland assumed the Arms of England,
1559—1603.

MARY STUART, the only child of James V, by Mary de Guise, claimed the Crown of England, in right of her grandmother Margaret, eldest daughter of Henry VII of England, wife to James IV of Scotland. This claim was prompted by the Court of Rome, by means of two French noblemen, the duke and the *Cardinal de Guise*, who were emissaries of the papal power in Scotland, brothers of the Queen Mother, and uncles to the young Mary.

The plan to which the unfortunate queen of Scotland became the victim, was intended to overthrow the government of Protestant Elizabeth, and restore the Romish church in England. The first step was an act of the parliament of Scotland declaring the illegitimacy of Elizabeth, who had been disinherited by her father Henry VIII, when he ordered the death of her mother Ann Boleyn, whose marriage and progeny had been anathematised by the Roman pontiff.

Meanwhile, Mary assuming the title of

queen of England, France and Scotland, marshalled the arms of the three kingdoms in her shield, which was exhibited on all her furniture, equipages and liveries. This inflammatory policy kindled an animosity in the heart of Elizabeth, which she could only extinguish in the blood of the unfortunate queen Mary, who thus fell a victim to the Romish yoke, and a sacrifice to the interest of the English church and the Tudor dynasty.



HOUSE OF STUART,
1603 to 1714.

*The three Leopards of England altered to
Lions, 1603.*

At the accession of James I in England, the Norman leopards were considered derogatory to the royal authority, and annihilated as a badge of the English slavery under the Norman race. Therefore the three leopards or lions *léopardés* were superseded by three golden lions *passant guardant* on the new British shield. The king of the quadrupeds as an emblem of royalty had been adopted by almost all kings and petty princes over Europe, since the return from the crusades. The two royal standards of England and Scotland bearing a lion rampant, this occurrence brought a contest between the armorists or heralds of both countries, claiming precedence of kingdom. The *Rouge lion*, king of arms in Scotland, vindicated the Scotch *red* lion as being in Caledonia prior to the Norman Conquest.

W. Segar, Garter king of arms in England, a fawning courtier, wishing to justify the precedence of Scotland, composed a manuscript entitled "Variation of the arms and badges of England from Brutus, 1000 years B. C. till 1600 A. C." This chimerical romancer saluted king James as a rising sun, and addressed to him his adulations by recomposing his royal genealogy, upon the fabled division of the Island, among the three sons of Brutus, with their respective arms of distinction; thus—To the eldest, the portion now called England, with arms, *or*, a lion *passant guardant*, *gules*, (a red lion, on a golden shield); to the second, Albania or Scotland, with arms, *or*, a lion *rampant*, *gules*, (a red lion, erect, upon a golden shield); and to the third, Cumbria, (Cumberland) with arms, *Argent*, three lions *passant guardant*, *gules*, (three red lions on a silver shield).

It may readily be foreseen that the object of the writer was accomplished by the restoration of the British lions in their pristine shield as more legitimate than the Norman leopards; and that he does not fail to exalt the rampant or fighting lion of Scotland, above the lion *passant* of England.

In the next century the manuscript being examined by A. Nisbett, an heraldic writer, he declared it an absurd conception; nevertheless to this written *galimatia* we are indebted for some illustrations of arms and embroidered kirtles therein preserved. One of them exhibits Eleanor of Provence, queen of Henry III, bearing *one* leopard as her maternal badge, besides her paternal coat of arms, from *Aix*, (capital of Provence). If Henry added this third leopard to the two leopards of Normandy, that circumstance would support the statement of *three* live leopards, instead of *one*, having been sent to him by the Emperor of Germany (see 1235); but the multiplied versions of the Middle Ages being all at variance, they rather perplex than explain the origin of this third leopard on the British arms. On this subject our research furnished us with a record of Edward II, in behalf of the king's live leopards in the Tower of London, by which a grant of 6d. a day was made for the sustenance of those animals, about the year 1320, nearly a century after the present of live leopards to Henry III. The annihilation of the three leopards on the accession of the Stuart dynasty in England,

finally fixed the three golden lions *passant guardant* in the shield of Great Britain. The red lion rampant of Scotland, was then marshalled in the sinister or left quarter. The Golden lion of Aquitaine or Anjou, which was already the dexter or right supporter, was from thence denominated the British crowned lion and companion to the unicorn of Scotland on the sinister of the British shield. The crest of the crowned leopard *passant guardant* introduced in 1337, by Edward III, was of course altered to a lion.

The new British shield preserved the *fleurs de lis* of France quartered with the three lions as they were precedently adopted by England and Scotland.



The White Unicorn, 1603.

JAMES VI of Scotland, and I of England, ascending the British throne, introduced the royal unicorn of Scotland as a companion to the English lion, supporting the shield of Great Britain. This unicorn *argent* (silver) was gorged with a golden coronet, bearing fleurs de lis and crosses patées, to which was appended a loose golden chain. The standard of the unicorn had been brought into Scotland by that part of the English nation driven from England by William the Conqueror. That badge or animal was known to the ancients by the name of *monoceros*, unicorn, horse of Monomotapa, and river-horse of the frozen sea. The oriental name mono-ceros, which passed into Greek and Latin, is a compound of *monos*, alone or single, and *heros*, horn. Uni-corn is derived either from *unus*, one, and *cornu*, a horn—or from *unio*, union, and *cornua*, horns, implying either a single horn, or two horns united on the forehead of that animal.

The unicorn was known to the Ethiopians, the Egyptians, the Arabians and the He-

brews; Moses prophecied the glory of Joseph by this metaphor—"his *horns* are like the *horns* of unicorns; with them he shall push the people together to the ends of the earth".—*Deut.* xxxiii, 17. The words of scripture imply *two* horns.

There is in the museum at Bristol a stuffed antelope from Caffraria, presented in 1828. It is of the shape and size of a horse, with two straight taper horns, so nearly *united*, that in profile it shows only a single horn.

The descendants of *Gog*, or the Goths, who had been *pushed* towards the land's-end on the north of Asia, went up near the North Pole by the river *Yeniska*, or Enesei, which falls into the Frozen Sea at the *end* of the earth. There the Goths became a nation of redoubtable pirates, and hoisted among their national flags the narwhal and unicorn, or river-horse of Neptune. They descended into Scandinavia, conquered the best lands on the Baltic, including the north-west, or Germany, and became sea-kings of northern Europe during the decline of the Roman empire. The Anglo-Saxons (issued from the Goths) having conquered Britain, introduced thither the standard of the unicorn.

A latin encomium of the 11th century described the gorgeous ships of Canute the Great, bearing religious emblems on their sterns, prows, mastheads, and wind vanes or flags. That sea king being still a pagan at his accession in England, his naval devices in molten gold, silver, and glittering paintings exhibited *unicorns*, centaurs, dragons, oxen, lions, birds, dolphins and human figures. The swift unicorn either Anglo-Saxon or Dane, was obliged to fly before the two Norman leopards, in 1066. Hence the naturalization of the emblematical unicorn in Scotland, and its return into England under the Stuart dynasty.



Origin of Baronets, 1611.

THE title of baronet is a diminutive of *baron*, which in Franco-Norman, signifies a *brave* officer, and was bestowed as a reward on all the captains of William the Conqueror, after the Norman conquest, 1066. The first *baronets* were created in 1611, by James I, as a measure of revenue, and limited to two hundred Englishmen furnishing a fixed supply for the maintenance of a certain number of soldiers to quell the insurrection in Ireland, in the province of Ulster. Each baronet was required to maintain thirty soldiers, for three years at eightpence per day, which with fees, amounts to about 1200*l.* and is now the penalty annexed to this distinguished mark of the sovereign's favor.

The dignity of baronet is the lowest hereditary title; to be qualified for it, the person must possess a clear estate of 1000*l.* per ann.; he has the privilege to bear in a canton of his coat of arms, the arms of Ulster, viz. in a field, *argent*, a sinister hand, *gules*; the title of *Sir*, is prefixed to his christian name, and his wife is addressed *Lady*.

The Arms of the Commonwealth, 1648.

CHARLES I, and his unpopular minister, the duke of Buckingham, having secretly lapsed into popery, and violated Magna Charta, by imposing an arbitrary loan of one hundred thousand pounds; these grievances roused a great agitation for reforming the abuses in the State. Buckingham was soon assassinated,—the puritans and other religionists spread every latent principle of revolt,—episcopacy was abolished in Scotland,—the flames of insurrection diffused themselves over Ireland—the royalist and republican forces were the antagonists in a varied contest of ten years of tumults, civil war and slaughter, which concluded with the public execution of king Charles; the abolition of the upper house of parliament, and the erection of a republic or commonwealth. The royal arms were then defaced, the standard altered, and the ancient mottos superseded by a maxim, setting forth “the supremacy of the people.” The great seal by Monsieur Briot, engraver to the Mint, bearing the figure of Charles I, had been broken, and was replaced by a na-

tional seal, six inches in diameter, representing the house of Commons sitting, with the speaker in the chair, encircled by this legend : "The first year of freedom by god's blessing restored 1648." The reverse was neatly engraved with the miniature of two accurate legible maps of England and Ireland rising on their seas studded with ships. The flag of England, bore the British *cross*, also that of Ireland, and the national *harp* of that country. The hammered money of gold and silver was stamped with a harp, a cross, a palm, a laurel branch, and a balance, as emblem of justice or commerce.

The wise politics of Cromwell having acquired Jamaica to the commonwealth, the seal of that Island was engraved in London, with ingenious symbols of the Western World.



The Arms of the Protector of the Commonwealth, 1653 to 1658.

OLIVER CROMWELL being proclaimed the lord protector of the Republic, had then his family arms marshalled with those of the national government, viz. a lion rampant on an inescutcheon, supported on the dexter side by a crowned lion, and a gryphon on the sinister; with a crowned lion statant for the crest. His motto was, *Pax queritur Bello*, Peace is sought by War. His Great Seal, six inches in diameter, bore his effigy on horseback, with a distant view of London, and the river Thames, crossed by a bridge.

The Council of State sent to Paris for Monsieur Blondeau, the inventor of milled money, (by a screw press and mill) who came to London, where he coined monies in gold and silver for the Parliament and Protector-dom. The half crown, the shilling, and the sixpence of Parliament, had on the reverse a double shield, one bearing the cross of England; the other, the Irish harp, both surmounted by the motto—*God with us*. The coins of the Protector bore his head, crowned

with laurel, and on the reverse the olive tree, an emblem of peace as well as a device for Oliver.

Cromwell, after his victory over the Scotch and English Royalists at Worcester, having annexed Scotland as a conquered province to England, added the cross of St. Andrew to the badges of the Republic, and he abolished *torture* in both countries.

After the death of Oliver Cromwell and the resignation of his son Richard, the Commonwealth added supporters to the Republican shield. These were the *conductor* angel of Britannia, and the *guardian* angel of the land, holding a laurel crown over the shield, and bearing in the other hand a palm branch and a branch of laurel.

Charles II. on his restoration had the effigy of Oliver Cromwell burnt, together with the arms, seals, and insignia of the Commonwealth. The memory of Cromwell having been blackened by the historians of the Stuart party, these prejudiced narrators have perplexed his modern biographers, and it has lately been publicly expressed that—"the life of Cromwell still remains unwritten."

The Thistle of Scotland, 1687.

There was anciently in France, an order of Knighthood dedicated to our Lady of the *Chardon* or Thistle; the badge was a golden thistle called the *Chardon Bourbon*, as being instituted by the Duke of Bourbon, in 1373. That order fell into disuse, and was revived in the reign of Charles VII. of France, and James II. of Scotland, when these two kings united themselves against England about the year 1440. James II. had the thistle of our lady depicted on a sacred banner dedicated to St. Andrew, the Apostle or titular Saint of Scotland, and hence it became the national standard by the name of the Scotch thistle. In the next century the order laid dormant until 1687, when James VII of Scotland and II of England revived it, and entwined the thistle of Scotland with the rose of England. The blossom of the thistle was depicted *proper*, (*i. e.* its natural colour,) with the stem and leaves gold and green. The jewel bears the image of St. Andrew and his cross, and the motto—*Nemo me impune lacessit*, no one injures me with impunity.

Je Maintiendrai, 1688.

THE active and constant politics of the papal power having succeeded in re-establishing the devoted Stuart dynasty, the Roman catholic worship was thence secretly performed at the court of England, but this *Restoration* (of 1660) produced at last the *Revolution* of 1688. At the accession of William III, and Mary, a new Constitution "declared the power of the crown to flow but from the fountain of the people." The king, thus acknowledging the "human right" or supremacy of the people, relinquished the old doctrine of *Divine Right*. The king then taking the oath to uphold the Constitution, transferred to the British armories the French motto "*Je maintiendrai*," I will maintain it, (the law). This device of the house of *Nassau*, had been transmitted to the lion of Holland, by William of Nassau, the first prince of Orange-Nassau, and first Protestant Stadtholder of the seven united provinces or Republic of the Low countries in 1579.

William III, king of England, who married Mary (daughter of James II,) was descended

from the house of Orange-Nassau, by William, Prince of Orange, Stadtholder of Holland, and his wife Mary, eldest daughter of Charles I: by deposing his father-in-law James II, he ascended the British throne on the protestant interest, and gave origin to the *Orange* lodges or combination of the high church party, so well known as, until recently, the dominant power of the protestants in catholic Ireland.

Notwithstanding the motto, "*Je maintiendrai*," William did not maintain the liberties of the people. The inhuman butchery of the Scots, his own subjects, in the vale of Glenco, in Argyleshire, will ever remain an indelible stain upon his policy; and his warlike ambition involved England in foreign wars, which laid the foundation of the "National Debt of Great Britain."



Medal of Britannia, 1689.

THE record of events by medals, one of the earliest sciences of the primitive world, has been the means of authenticating the most important periods in the annals of ancient nations—and these medals are obviously the origin of coins for money. Their series formed a chronology of historical pictures, speaking to the eyes of all generations as so many small volumes, whose inscriptions described great events in a few words, for the instruction of posterity. The use of medals, distinct from money, being known in Gaul and Britain prior to the Roman conquest, they became more extended by the conquerors, to commemorate the Roman sway in this country. The use of historical medals was abandoned in the middle ages, but renewed by Henry VIII at the Reformation, 1535-45; a medal was then struck, representing the profile of the king, surrounded by this legend, "*Head of the Church under Christ's supremacy.*" The zealous Stuart dynasty having almost re-established popery in England, the sudden revolution of 1688, which drove away

James II, secured the British church. This event was commemorated by two medals—one with the profiles of William and Mary, having on the reverse *Britannia*, holding a pike, surmounted by the cap of liberty; the legend bears these words—" *Security restored, 1689;*" " *Idolatry and Slavery put to flight.*" The other medal bore on the reverse the figure of Phaeton, struck by a thunderbolt to preserve the chariot and horses of the sun; the inscription is—" *That the whole may not be consumed.*" This commemoration was suggested by a votive medal issued from Innocent XI, representing Britannia returned to the lap of her nursing mother church of Rome, 1688. That medal was struck in the Vatican, immediately after the pope had succeeded in forming a secret league between Louis XIV of France and James II, for invading England, in order to extirpate the protestant religion and restore popery. The plot, however, being discovered and exposed by the court of Holland, the medal now only commemorates the year of the abdication of James II.

The Romanists, thus disappointed but not discouraged, have ever since pursued their la-

tent combinations—and so numerous have been their proselytes, that the number of catholic churches at present, in England, Wales, and Scotland, amounts to several thousands; and it has been publicly commanded by his Holiness the Pope throughout all his dominions, during Lent (1839), to offer up prayers for the conversion of the “Isle of Saints”—such is the flattering denomination for “Old England” given by her foster-mother, who opens her lap and arms to receive her long lost daughter, the queen of the Atlantic.

The Irish prelates, obedient to the head of their church, now recite prayers for the conversion of Old England, the “dear eldest sister of Ireland.” The archbishop of Paris has also solemnly bidden public prayers on “every thursday throughout the Lent,” for the conversion of Great Britain. We may readily judge on how large a medallion such an event would be eternized at Rome.



HOUSE OF BRUNSWICK OR
HANOVER, 1714.

*The Horse of Saxony or Hanover, 1714 to
1837.*

THE origin of the Horse of Hanover is involved in the heathenism of Saxony and Germania Celtica, wherein the Black horse of Ermensul—Irmensula or Hermensul, was the local God of War.

The streamer sacred to Ermensul, bore a black war horse in token of his noble charger, ornamented with a mysterious rose. That holy standard was intrusted only to the *immortal* cavalry of Ermensul, which was supplied or perpetuated by the nobility of Saxony. The army paid divine honours to the image of that immortal horse, as well as to the symbolical rose, whose mystery was only known to the priests and priestesses.

The streamer of the foot troops exhibited a *Black Bear*, which was the sign of the Polar constellation and the device of northern countries, reputed the *Promised Land*, or patri-mony of the worshippers of Ermensul.

The pure breed of the black war horse of Ermensul was preserved in the sacred stables of his temple, wherein the priests consulted their neighings, as oracles of good or bad augury to direct military movements in war. This inexhaustible or immortal breed of the mettled Black horse, which had heretofore carried Ermensul to victory, had its noble pedigree inscribed in a *Golden Book*.

The beautiful brass statue of Ermensul in the city of Erbesburg or Stadtburg, in Westphalia, was at length destroyed by the French monarch, Charlemagne, in 780; and the *brass column* on which it stood was removed to Hildesheim, a city between the towns of Hanover and Brunswick, where it is still preserved. Ermensul was represented on the top of the column, bearing a breastplate with a black bear, a buckler embossed with a lion; in one hand he held a pair of scales, and a rose in the other. The effigy of his black charger was enamelled on the shaft of the column.

Charlemagne not being able to convert the Saxons, worshippers of Ermensul, massacred them by thousands, and transported the remainder to Flanders, where they forcibly re-

ceived baptism. Meanwhile, the national character of the Saxons for liberty, was soon communicated to the Flemish, who united with them to retrieve their independence. The insurrection which hence burst out in Flanders, by the union of the Flemish with the Saxons, caused a rebus against Charlemagne, expressing that, "*out of one devil he had made two.*" Some of these Saxons passed from thence into Britain to their brethren, the Anglo-Saxons, who had there implanted the seeds of liberty, which produced at last the welfare of the country, by the efficiency of a free constitution.

Wittekind the Great, then king of Saxony, having been subdued by the brutal force of Charlemagne, in 785, bought peace by becoming a christian, but the conqueror deprived him of the title of *king*, and created him *duke* of Saxony. *Wittekind* was now compelled to alter his standard, by changing the Saxon black horse into a white one, because the streamer of the *black* horse had been adopted by Charlemagne, as lord paramount of Saxony, conqueror of all Germany, of which he became the emperor, when he had regenerated the western empire, in 800. In the following centuries, the *duke* of Saxony

having acquired *Hanover* and *Brunswick*, the white Saxon horse was hence introduced into the armorial bearings of these two cities, and afterwards into Westphalia. George Louis, duke of Brunswick-Lunenbourg and Zell, *Elector of Hanover*, became king George I. of England, in 1714. He then introduced into the British shield the Saxon or Hanoverian horse, *courrant* (running) *argent*, (silver) which he bore on an inescutcheon, as the badge of the electorate of Hanover.

That standard was followed by a breed of Hanoverian horses, cream-coloured, which have since been the state horses of the house of Brunswick, in the kingdom of England.

Hence the standards of the white and black horses of the Jutes and Saxons, heretofore introduced in Britain, became identified with the Hanoverian horse, and adopted as a public sign all over the island.

The escutcheon of the Saxon horse, marshalled with the arms of England, under George I, was surmounted by the imperial crown of Charlemagne; but in the following reign it was superseded by the electoral cap of Hanover. See 1802.

The Order of the Bath, 1725

THE bath being a religious observance in oriental and meridional manners and customs, its origin must be unfolded by reverting to the sunny cradle of the world. The primitive inhabitants of hot climates conserving their life and health by frequent ablutions, they consecrated the rivers to local deities, whose names are still inscribed on Oriental almanacs and rituals. The fluviatic gods being venerated as progenitors of the *fluvius*, or great rivers falling into seas, they were personified by figures of majestic men lying on their fountains or springs, and bearing the attributive emblems of the natural productions of their localities. Sacrifices of sacred animals were offered to those gods or rivers, and it was considered a sacrilegious action for any person to pollute their waters by bathing their bodies in them, excepting on holy days. The feet of the dying were put into any holy river, while the priests recited prayers of agony. The affluent streams of these great rivers being sacred to the Naiads or water-nymphs, it was accounted a religious duty

of men to purify and invigorate their bodies, by plunging into their waters. Hymns and sacred odes in honour of the sun, planets and rivers, were sung on holy days. The Druids of an Asiatic origin who passed into Gaul and Britain, have introduced thither the religious observance of river bathing. Moreover, that oriental custom from the Eastern Indians, the Arabians, Egyptians, &c., having been transmitted to the Greeks and Romans, these last revived or extended it into Britain at the Roman conquest, half a century B. C. These inferences are corroborated by the researches hereafter stated.

The Cambrian traditions and historical songs recently collected and translated, with a view to elucidate the truth in the early part of the British history, have supplied us with records of religious bathing in rivers. This brief mention occurred in the sixth century, under the British kings Arthur, Cadwallader and Gwyddno Gavanhêr, when the Knights of the Round Table were described by the bards, as performing the religious ceremony of the Bath in their foster father, *Sabrina*, or Severn river, previous to their battles with the Anglo-Saxons. The annals of Gaul and Ger-

many have preserved a like observance, by the Frank and Teutonic knights.

After the fall of the Roman empire, the Goths, the Bulgars and other warlike people having overrun the north of Europe, propagated into Scandinavia the religious custom of river bathing in all seasons. The fraction of the Goths, surnamed Jutes and Anglo-Saxons, continued or extended among the Britons the observance of the cold bath at the Anglo-Saxon conquest, in the fifth century.

The interesting chronicles from that period were ultimately perverted by the monkish authors, who have been taken for veracious historians by the popish writers or obtuse compilers now so much discredited. However as the modern distrust of ancient annals does not concern their authentic parts, we have collated both heathen and christian calendars and histories, from which are deduced the present elucidation.

From the year 600 to 614, St. Augustin, the Roman Apostle of Great Britain, with forty Italian friars, succeeded in converting Ethelbert, king of Kent, by the help of his christian queen Bertha.

Thence the missionaries, getting acquainted with the flamens or priests of Mars, formed a friendly union of the two forms of worship, and obtained the favour of reading the Gospel in the temple of Mars or *Marti*, at Canterbury. Elated by their success, the Roman predictors proceeded to convert the Kentish men all at once, by the following opportune expedient:—

On the heathen *vigil* or eve of the *Mother Night* or Winter solstice (21st December), the Kentish men purifying themselves by bathing in the streams, St. Augustin and his friars *blessed* solemnly sundry rivers of Kent, and among them the Stour, at Canterbury. Thousands of pagans then entering the rivers with their king and princes, the missionaries preached the Gospel during the religious ceremony of the bath, and concluded by announcing to their bathing hearers, that the present blessed ablution was a baptism by the “living water of Christ, springing up into eternal life.” *John iv.*

The sublime and fraternal doctrines of Jesus Christ were further explained by Augustin, and his successors the poor and virtuous missionaries, who preached as much by

their good will and good example as by their good words. The new religion, therefore, proved so acceptable and welcome to the Kentish men, that towards the end of the seventh century, they were converted, as well as most part of Britain, although they did not yet disown their primitive gods.

The progress and eclat of christianity during the three next ages, having procured the pope an absolute power over Western Europe, he imposed the tax of *Peter-pence*, which drew large sums of money out of Britain.

In the tenth century that golden fountain was momentarily stopped by the pagan Danes, who invaded the kingdom of Ethelred II, or the *Unready*. The conquerors having plundered the churches and rich convents, raised a heavy tax or *Dane-gelt*, which for the time superseded the Peter-pence. That calamity suggested, either to the pope or the weak Ethelred, the idea of a plot for the wholesale massacre of the heathen Danes, whose records have supplied us with another instance of the *Cold Bath*, as follows :

In 1002, on the *first Sunday* of the last moon of the year, previous to the holy phasis of the *Mother Moon*, who regenerates

the days and the year (winter solstice), the Danes settled in the Island, purified themselves by *bathing* in the rivers all over England. This religious observance occurred on the first day of the pagan *Lent* or purification, which Lent lasted during all the Moon. The bathing day being known to the christian confessors, they prompted all their parishioners to the annihilation of the Pagans in a general massacre, which was further ordered by numerous armed monks, secretly despatched towards all rivers, to co-operate in the execution on the same day, (Nov. 13). That human slaughter was minuted in the Danish Chronicles upon a written message from England by *Gunilda*, sister to Sweyn, king of Denmark, whose unfortunate princess was afterwards put to death in presence of Ethelred and his queen Emma.

This treacherous blow, however, was soon retaliated, by Sweyn and other Danes coming from Denmark to rekindle a war, which reduced much the English population, and consolidated the Danish dynasty on the throne of England.

The observance of the bath being thus restored, the kings of the Danish race revived

at their court the honourable companies of chevaliers, styled *Knights of the Bath*. These heroic successors of the renowned Knights of the Round Table were imperceptibly continued until the Lancastrian dynasty, and regenerated by Henry V, who created the *Order of the Bath*, in 1413, on the eve of his coronation. Then the knights, attending the king in the Tower of London, bathed themselves in the Thames with great solemnity, and were afterwards arrayed in a white garment, as an emblem of their regeneration, or revived innocence.

In 1660 Charles II renewed the Order of the Bath, by instituting sixty-eight knights, who figured in the costly pageant of his coronation or restoration.

In 1725, George I recomposed the Order by letters-patent, whereof the following is the substance:—George, by the grace of God king of Great Britain, France and Ireland, defender of the Faith, &c. sovereign of the most honorable Order of the Bath, to all to whom these presents shall come, greeting. Whereas our royal predecessors have conferred on princes of our blood and on nobility, the knighthood of the Bath, we re-establish

and erect it into a *Military Order of the Bath*, whereof we and our heirs shall be sovereign, with a Grand Master, for thirty-six companions. By our royal pleasure we enjoin the Master of our Jewel-house to provide every companion with a collar of gold of thirty ounces troy weight.

The insignia of the Bath are, three imperial crowns of gold (erronously) ascribed to the renowned king Arthur, and surrounded with the motto, *Tria juncta in uno* (three nnited in one). The officers for the service of the order are : a Dean—Register—Bath king of Arms—Genealogist—Secretary—Gentleman Usher—Herald of *Blanc Coursier*—Usher of the Scarlet Rod—Brunswick Herald—Hanover Herald—and Messenger, all steadfast in the faith of Christ. The consecration is performed in the abbey of Westminster, in presence of the Sovereign, during divine service, wherein the knights present their swords to the Bishop of Rochester, Dean of Westminster, and of the Order of the Bath, who offers the naked arms on the altar. The knights forthwith redeem their swords of the Dean, who restores them with this admonition: “By the oath you have taken, I exhort you

to use your sword to the glory of God, the defence of the Gospel, and of your Sovereign, &c. So help you God :”—The ceremony ending with the national anthem “God save the king.”

In 1815 the Prince Regent, acting on the behalf of his father George III, commemorated the peace then commencing a new era of prosperity, by extending the splendour and limits of the Military Order of the Bath, which he divided into three classes, First: the knights *Grand Crosses* for seventy two noble companions, decorated with the badge of a golden cross of eight points, bearing the lion of England, worn pendant by a broad *red* ribbon, scarfwise over the right shoulder, hanging on the left side. The 2nd class, styled the knights *Commanders*, consists of 180 companions. The 3rd class is composed of an unlimited number of officers, holding commissions in the royal service by land or sea.

As an example of the incessant mutability of rituals, the *observance* of the once sacred river *bath* is now omitted in the ceremonial of the order which bears its name.

The Order of St. Patrick, 1783.

IN the year 1783, George III instituted the "Most illustrious order of St. Patrick of Ireland," for eighteen knights, their forty-five esquires, and eight officers, the installation taking place in the cathedral of St. Patrick, Dublin. The king is the sovereign of the Order, and the Lord Lieutenant or Viceroy of Ireland, the Grand Master. The first officer, or Lord Prelate, is the Primate, Archbishop of Armagh; second, the *Chancellor*, is the Archbishop of Dublin; third, the *Registrar*, is the Dean of St. Patrick; fourth, the *Secretary*; fifth, the *Genealogist*; sixth, the Usher of the Black Rod; seventh, Ulster King of Arms; eighth, Athlone Pursuivant.

The golden collar of the Order is formed of five roses entwined with six harps, and a crown pendant from the centre. This crown appends also to a light blue ribbon worn scarfwise. The star of silver with eight points bears the cross of St. Patrick, or saltier, X—with a green *trefoil* or shamrock bearing three imperial golden crowns, one on each of the threeleaves. The motto, *Quis separatibis?* Who shall separate us? is inscribed on a circle of gold.

The Order of the Crescent, 1799.

SOLIMAN III created the imperial order of the crescent after the victory of Aboukir, by lord Nelson, which saved the Ottoman Porte from the French domination. This honorable investiture was to reward Nelson, Abercromby, Hutchinson, lord Keith, and 800 English officers, who fought against the French in Egypt. The insignia of the order is the Turkish crescent and star of diamonds, pendent from a *red* ribbon, worn scarfwise by the lords, and around the neck by inferior officers. See the *Sign of the Crescent*, in 1453, page 195.

The introduction of the Order of the Crescent into England, was simultaneous with that of the rich spoils of Tippoo Saib, sultan of Mysore, when the East India Company took Seringapatam in 1799, which city has ever since remained under the British dominion.

The Harp and Trefoil of Ireland,
1801.

FROM the conquest of Ireland by Henry II (in 1172), the kings of England had styled themselves only vice-roi (or lord) of Ireland: Henry VIII was the first English monarch who took the title of *king of Ireland*, in 1509, and his daughter, Elizabeth, first assumed the Irish harp and shamrock.

* The harp was an attributive ensign of the goddess *Hibernia*, the ancient patroness of that island, who had been so much celebrated in the hymns of the heathen *bards* or sacred poets. The Irish monarchs being styled *Bards*, their standard bore a harp. The harp of Bryan Boiroimhe, king of Ireland, killed by the Danes in 1039, was preserved at Dublin until 1782. The trefoil or shamrock being a druidical symbol held in great veneration among the Hibernians, this emblematical herb passed successively from druidism to polytheism, paganism and christianity, as a typical sign of a trinity of *hypostasis*, or persons. The monkish historians of Ireland thus record the legend respecting it.

"In about 440, St. Patricius, or Patrick, the apostle of Hibernia, or Ireland, preached the gospel in a field, to peasantry, who were still pagans, but could not persuade them that the christian trinity united God with Jesus Christ and the Holy Ghost, or three persons in one. As the incredulous pagans were ridiculing his doctrine, he spontaneously picked up a plant of the trefoil, a herb held sacred among them, and, by the union of three leaves on one stem, gave evidence of three bodies united in one person. By that argument, St. Patrick having persuaded them of the reality of a mystery hitherto incomprehensible to them, his arguments converted numerous pagans, who adopted the trefoil in token of their belief."

Such is the legendary origin of the shamrock, worn by Irishmen on the 17th of March—the anniversary of the patronal saint of Ireland.

The Irish armorial bearings subsequently disappeared from the British shield; but they were restored when Ireland was united to England (in 1801), which *union* abolished the Irish parliament, theretofore so much influenced by the pope.



St. Patrick, St. George, St. Andrew,
*The Royal Banner and National or Union
Flag.*

*The British or Union Flag of the three
Kingdoms, 1801.*

GEORGE III having completed the union of the three Kingdoms, of England, Scotland, and Ireland, by subjecting them to the government of one parliament, now denominated the *United Parliament of Great Britain*, the flags of the three nations were then united in the national ensign of the British navy, and commonly known as the "Union Jack." This flag is *blue*, bearing the *red cross*, adopted by Henry V. (called the cross of St. George) the *saltier* or *red cross* of St. Andrew of Scotland, and *white cross* of St. Patrick of Ireland.

The origin of the cross of St. Andrew, as a monkish creation which has given occasion to much error and miscomprehension, is somewhat identified with the present subject, and is referrible to the dark ages, when popery broke in upon the liberties of all christian nations.

The city of Seville, capital of that part of Spain which the Vandals named *Vandalousia*, (Andalousia) was still inhabited in the 13th

century by the Moors and Vandals, two mahometan nations united in a republic.

The commonwealth was soon enriched by its native industry and maritime commerce, on the *Betis* or Guadalquiver running through Seville into the Atlantic ocean. The prosperous state of the Moors which seemed to revive the industrious republic of Carthage, excited at last the cupidity of the Pope, who had been unable to subject them to his general tax of *Peter pence*. The sacred college of Rome, or parliament of Cardinals having planned a croisade in Spain or Vandalouisa, the Pope negociated with Ferdinand III, king of Castille and Leon, as well as with some other petty kings of Spain, and succeeded in forming a *holy alliance* against the wealthy republic. In 1248, the Christian Allies besieged the walls of Seville, with the stately castle of the *Golden Tower*; employing for that purpose divers war machines, among which, was the *saltier* or scaling ladder, by the aid of which they surmounted the walls and took the city. The allies then "*pushed*" out of Spain the Moors, together with the Vandals, to the "*end of the earth*," whence they passed through the straits of

Gibraltar, beyond the columns of Hercules, and there settled near Tangier, in Africa, in that region which took from them the name of Morocco, near the ancient Mauritania-Tingitana.

This victory so important for the Pope, having been gained on St. Andrew's day, by the assistance of the war machinery of the *saltier* or X; that badge was hence adopted by the conquerors, and a *Te Deum*, was sung in all churches in honour of St. Andrew.

In the mean time Seville having been converted to christianity, the *archbishop* who succeeded the *Mufti* (Oracle of Mahomet) transferred the saltier to the image or banner of St. Andrew, to whom the clergy ascribed the *miraculous* taking of the strong Golden Tower of the republicans.

From the captive *Moriscos* the Spanish monks learned the *morris* dance; and long rejoicing for the miraculous victory over the Moors, led at length to the composition of a legend, in order to prove that Andrew the apostle and brother to Simon Peter, had been crucified on a saltier X, which they hence named the cross of St. Andrew. Nevertheless the penal law of death on a saltier having

never been used by any nation, it must be considered merely as one of those monkish traditions of pretended frightful martyrdoms—invented to excite pity or piety, towards false martyrs whose supposed relics were only intended to enrich the Romish church.

Thus was the X or saltier adopted at once as the cross of St. Andrew, the pretended apostle of Scotland, and also as the cross of St. Patrick, the apostle of Ireland, whose legend alleged likewise that he died on such a cross.

The saltier being a warlike sign, had long been quartered in the escutcheons of many theretofore pagan cities, but remained and became christianized after the conversion of those places. This badge having been chosen as an insignia of knighthood of the thistle of Scotland, and St. Patrick of Ireland, the saltier cross became a common device of those nations, and was ultimately adopted as their representative in the national *Union Jack* of Great Britain.

The tassels which are customarily pendant from the upper part of the royal standard and military banners, and the fringes which surround them, have their origin in sacred em-

blems which passing successively from the ethnic gentile, mosaic, pagan, and christian banners, as well as sacerdotal garments, have finally crept into profane standards and dresses. The High priests of Brahma, Baal, Osiris, Mithras, Jehovah; the priestesses of Vesta, Isis, Lucina, Ceres, and Diana, were adorned with tassels, fringes, ribbons, and *colours* consecrated to their respective worships.

When Moses had abjured the gods of Egypt, his native country, to follow the Jehovah of Midian, he wrote a ritual, bidding pomegranates of blue, of purple and of scarlet, alternating with golden bells, about the hem of the blue robe of Aaron, to minister in the priest's office,—*Ex.* xxviii, 33. The pomegranates were sometimes figured by tassels.—The Mosaic law bade the Israelites to border their garments with fringes and blue ribbands, as being to their eyes a remembrance against lusting,—*Numb.* xv. 38, 39. The popes having wedded the Jewish and heathenish rites with the christian worships, the prelates adopted the pageant garments with tassels. Hence the warlike priests of Christ on their return from the croisades

having assumed armorial bearings, the sacred tassels became a badge of prelacy in ecclesiastical armories. The archbishops had their shields surmounted by a green *chapeau* or hat with tassels interlaced by several rows of *cordon* or strings, pendent on both sides. The *green* colour was a symbol of a See which never dies or always revives, as foilage regenerates. The *chapeau* or cardinal's cap with the same tassels and *cordon* are of scarlet colour, as the emblematic hue of the criminal court of the holy inquisition. The tassels having passed into profane customs, they became ornaments for national standards and royal girdles or *cordelières*. This was a silk or golden *cord*, terminating in two heavy tassels of the form of pomegranates and fringe, with which the royal robe of kings and queens is fastened round the waist. All the paintings and statues of the English monarchs extant are thus represented, and the custom is retained even to the present day; fashion having reduced the cumbrous badge to the light and elegant appendage of the royal robe of Her Majesty Queen VICTORIA.



*Shield of George III,
1802.*

Suppression of the Fleurs-de-lis and the Imperial Crown, 1802-1814.

By the peace signed at Amiens between France and England, in 1802, the French fleurs-de-lis were required to be erased from the British shield. The king of England, who from the year 1337, had styled himself king of France, was then obliged to abdicate that title, and George III was the first who relinquished it. The arms of Great Britain were then altered as follow:—The first and fourth quarters of the shield were, *gules*, (red) charged with three lions passant guardant, *or*, (gold) for England ; the second quarter, *or*, (gold) with a lion rampant, *gules*, (red) within a double tressure *flory gules*, for Scotland; and the third quarter, *azure*, (blue) with a harp, *or*, stringed, *argent*, (silver), for Ireland. An inescutcheon, *gules*, (red), in three compartments, enarched, surmounted by the electoral cap of Hanover, bore the arms of the English dominions in Germany, viz. on the first, two lions passant guardant, for Brunswick; second, *or*, *semé* (strewn) of twelve hearts, *proper*, a lion rampant,

azure, for Lunenburg; third, a horse, *argent*, (silver), *courant*, (running), his two hind feet *coupés*, (cut off), for Saxony. An escutcheon of pretence, *gules*, with a fetterlock, *or*, for the dukedom of Zell, surmounted by the imperial crown of Charlemagne, *proper*, the insignia of Arch-treasurer of the Holy Roman Empire, and a stag, *argent* for Calemburg. The shield encircled by the blue garter with the golden motto *Dieu et mon droit*, as set up under Henry VIII, has ever since continued. The crest a royal helmet mantled with cloth of gold, doubled ermine, and surmounted by the imperial crown, and thereon a lion passant guardant *or*, crowned. Supporters and other insignia as from James I.

In 1814, the electorate of Hanover being erected into a Kingdom, the electoral bonnet or cap was superseded by a crown. The imperial crown was also replaced by the royal crown on the British shield. In this year the Islands of St. Lucia, Tobago, Malta, the Mauritius, and Cape of Good Hope, being ceded to England, the British standard was thence hoisted on these quarters of the globe.

The Leopard and the Eagle, 1804.

NAPOLÉON being consecrated Emperor of France by pope Pius VII in the cathedral of Paris, he revived the primitive arms of France, or the golden *bees* of the Franks, and converted the republican *cock* of Gaul into an imperial *eagle*. The history of France having preserved the figurative description of the English leopard fighting against the sacred oriflamme of the French monarchy, this metaphor was adopted by the French imperial newspapers, in relating the encounters of the two national flags, describing them as the "French eagle," and the "English *leopard*," now transformed to the British *lion*. This poetical image was erroneously or politically interpreted by the English newspapers as an insult to their nation, whereas it was an ignorance of the reconstruction of the British shield by James I. of England.

The metaphor is now renewed, by the *British lion* awaiting the *Russian eagle* on the banks of the Indus, where the polar bear intends crossing, to erect the northern colossus in British India.



The Garter and St. George, 1805.

FROM the institution of the Garter, in 1348, by Edward III, down to George III, the order underwent sundry alterations, of which we shall only note its change of hue, as occasioned by a gallantry similar to that of its origin, in behalf of the fair sex. This new act of courtesy happened in the reign of Charles II (1660 to 1685), when that licentious king changed its light blue to a darker shade, and called it *Mazarine*, in compliment to Hortensia Mancini, duchess of Mazarin, a beautiful French lady, whose predilection for that colour gave occasion for the monarch's gallantry.

The new shade of the Garter is inherent

to a secret combination of the pope with cardinal Mazarin, premier minister of Louis XIV, who sent his niece, the celebrated duchess, to the court of England, that she might exert her influence in the conversion of Charles II, which was already begun.

The Mazarine blue ribbon was worn round the neck, with the jewel of the order pendent therefrom, when another beautiful French lady, created duchess of Portsmouth by Charles II, occasioned it to be worn scarf-wise, a French fashion, which she introduced at court by her royal son, the first duke of Richmond.

The collar of gold, weighing thirty ounces troy, contained 26 enamelled red roses, with 26 knots or garters enamelled blue, allusive to the 26 knights. The equestrian figure of St. George, encountering the dragon, was also pendent from the golden collar.

In 1805, during the continental war, and the aberration of George III, the investiture was given to several knights in St. George's chapel, at Windsor, on St. George's day (23rd April), with the following admonition from the prelate:—"Wear this ribbon about thy neck, with the image of the blessed mar-

tyr, St. George, soldier of Christ; tie about thy leg, for thy renown, this noble garter; be courageous and valiant in the temporal warfare in which thou art engaged, to vanquish thy enemies, both of body and soul.—So help thee God.” Then the procession taking place, Garter and the officers of arms cried *largess*, and proclaimed the new knights in the name of the Sovereign of the order. The number of knights was afterwards increased to 32.



The Order of the Guelphs, 1815.

HIS Royal Highness George, Prince Regent, founded the Guelphic or Hanoverian order, in commemoration of Hanover being erected into a kingdom from a dukedom in 1815. This young monarchy, born in the congress of Vienna, 1814, was a brother to the dismembered kingdoms of the Netherlands and Poland.

The Grand Master of the Guelphic order is the king of Hanover. The knights are either military or civil, and their number is unlimited.—The insignia are, a golden cross or star of eight points; two swords of gold, in saltier, surmounted by the crown of Hanover; four lions passant gardant; a horse courant, *argent*, with the motto, *Nec aspera terrent*, no hardships terrify (a Guelphic knight). The badges and motto are surrounded by a *laurel* wreath or chaplet, *vert*, for the military, and a wreath or garland of *oak-leaves*, *vert*, for the civil.—The jewel pendent from a *sky-blue* ribbon, is worn scarfwise by the *Grand Crosses*.—A king of arms styled *Hanover*, is annexed to the order. The Guelphic order of knight-

hood deriving its name from the present dynasty of England and Hanover, it will not be uninteresting to relate its origin.

During the civil war in England (1136-53) between Stephen and the empress Matilda, the pope, with his latin maxim, *Divide et impera* (divide and govern), swayed that kingdom by nominating the prelates, then so powerful in that country. The Roman pontiff, wishing in the like manner to rule Germany, refused to allow the German Emperor to give the investiture to the imperial bishops, and for this purpose he gave the emperor employment at home, by instigating an insurrection of the Bavarians against him. Hence, in about 1140, commenced in Italy and Germany the two potent factions of the Guelphs and Gibellines. The first took its appellation from *Guelph*, brother to the duke of Bavaria, a friend of the pope, and enemy of the emperor of Germany. The other party derived its name from Weiblingen or *Gibbelingen*, a village of Suabia, where Frederick, duke of Suabia, had been brought up. This Frederick, surnamed *Gibelline*, being brother to Conrad III, emperor of Germany, took arms against the Guelphs. Thence the two parties carried on a war over Italy, Po-

merania and Germany, where the massacres lasted during several centuries. Guelph of Bavaria was descended from the count of *Altorf*, in Suabia, an ancient German family from the time of Charlemagne (crowned in 800). At the Reformation, the Guelphs deserted the popish party, and became allied by marriage to the houses of Hanover, Brunswick, Sterlitz, Wolffenbutell, Saxe Coburg, &c., now represented in the royal family of Great Britain.





*The Arms of Her Majesty Queen Victoria,
1837.*

The Arms of Her Majesty Queen Victoria,
1837.

At the demise of William IV, and the accession of his royal niece in 1837, an alteration took place in the British arms, when the duke of Cumberland, becoming king of Hanover, departed England with his noble Saxon steed for his new kingdom.

Nevertheless, the once deified charger of Odin has left to England the cream-coloured breed which followed its standard from Hanover, at the accession of George I to the British crown, in 1714, and which majestic stud is still used by the queen of Great Britain, in her ceremonies of state.

The secession of the arms of Hanover, Saxony, Brunswick, Wolfenbittel, Calenburg, Zell, Eberstein, Lunenburg, &c., has reduced the British shield to its former emblems from the Norman conquest, the union of Scotland and Ireland increasing its devices to twelve national bearings. Without adopting the tedious technical terms of blazon, or following the classification in heraldic priority, we shall resume the several badges of the British arms in their chronological order, referring to the foregoing pages or dates of record, as follow:—

1. *The Harp*; this Hibernian or Irish device was adopted in Britain by Constance Chlorus, on his return from the conquest of Hibernia in 301.—The golden Irish harp, on a celestial *blue* ground, was marshalled with the British arms by Henry II, conqueror of Ireland in 1172—renewed under queen Elizabeth—and finally set up on the *union* of 1801, under George III.

2. The Druidical trefoil or shamrock, prior to the vulgar era, and ultimately ascribed to St. Patrick, the apostle of Ireland, was marshalled in England at the union in 1801.

3. The two leopards of Normandy and Maine, introduced into England in 1066, at the Norman conquest.

4. The third leopard, added by Henry III in 1236, when he married Eleanor of Provence, and altered to golden lions on a *red* ground in 1603, by James VI of Scotland and I of England.

5. The motto "*Dieu et mon droit*" was the parole of Richard Cœur de Lion in 1198, when he retook *Gisors*, a city of Normandy, then an English province.

6. The blue garter, with the motto "*Honi soit qui mal y pense*," instituted in 1350 by Edward III.

7. The crown with *fleurs de lis*, crested with a crowned leopard, assumed by Henry VI of England, in 1430, when he was anointed king of France at Paris, in right of his mother Isabella ;—the leopard was altered to a lion in 1603, by James Stuart.

8. The parti-coloured rose, adopted at the birth of Henry VIII in 1492, as issued from the *red* rose of Lancaster by his father, Henry VII, and the *white* rose by his mother, Elizabeth of York.

9. The crowned golden lion *affronté* of Scotland, or of Aquitaine, settled as a dextral supporter in 1603, by James I of England.

10. The silver unicorn, gorged with a regal coronet and a loose golden chain, introduced as a sinister supporter in 1603, by James I.

11. The red lion rampant of the Stuart dynasty, introduced by James I of England.

12. The *Thistle* of Scotland introduced in 1687, by James II.

The union jack, or British flag, derived its blue and its red colours from the blue oriflamme and red cross of France, hoisted by Henry V of England, when, in 1420, he married Katherine of France, and proclaimed himself king of that country ;—finally settled in 1707, at the union of Scotland under queen

Anne, and the union of Ireland under George III. This triple union was represented by the combination of the crosses of the patronal saints of the three kingdoms, viz. the cross of St. George, and the saltier of St. Andrew in *red*, with the saltier of St. Patrick in *white*; and these saintly devices, on a *blue* ground, compose the juvenile national union flag, or "jack," of the three sister countries, which the lively imaginations of patriotic poets have glorified as the omnipotent banner, which,—

————— " for a thousand years, has brav'd
The battle and the breeze ! "

Nevertheless, we cannot more appropriately conclude this retrospection of the historical and armorial emblems, than by a geographical memorandum of the vast dominions subject to the British flag. Britain—itself a mere speck on the earth's surface—has, by a long course of persevering industry and commercial enterprise, extended her ultra-marine possessions to the four quarters of the globe. Land of the Free ! long may her banner float, pride of the ocean ! the glory and inspiration of her sons ! and the protection of all who seek her sheltering aid !

In Europe, the British dominions include several hundred islands grouped around England, Scotland, Wales, and Ireland, from whence the national flag has been successively hoisted on Gibraltar, Malta, Gozo, and Heligoland:—*In Asia*, the government of Great Britain extends to Hindostan, Bengal, Benares, Sumatra, Golconda, Madras, Ceylon, Mauritius, Seychelles, Malabar, Mysore, Bombay, Delhi, up to Usbecks and Afghanistan, by the recent occupation of Bockhara, Hyderabad, and *Cabul*, a defensive outpost against Herat, the bulwark of Persia, or vanguard of the Russo-Persian army, invading the vulnerable part of British India to unite with the restless Maharattas, so hostile to the English. The other possessions in Asia are in the South Sea: New South Wales, Norfolk Island, Van Diemen's Land, and Western Australasia:—*In Africa*, the Cape of Good Hope, Constance, the Isle of St. Helena, Guinea, the Gold Coast, and Sierra Leone:—*America*; in the north, the Canadas, New Brunswick, part of Labrador, and Nova Scotia: in the south, a part of Guiana, Demerara, Berbice, Falkland Isles, Fogo (*fiery*) land, Chiloe Isles, &c.: in the West Indies, Antigua, Barbuda, Barba-

does, Dominica, Grenada, Jamaica, Montserrat, Nevis, St. Christopher, Anguila, St. Lucia, St. Vincent, Tobago, Trinidad, Virgin Islands, Bahama Islands, Bermuda or Summer Islands, Prince Edward's Island, Newfoundland, Cape Breton; and, in the South Seas, the Islands of Chatham, which are the *antipodes* of England;—hence the unrivalled axiom, that “*the sun is always shining and never sets on the British dominions.*”

Thus the omnipresent standard or arms of the parent country experience simultaneously the four seasons in the same day, through every climate, from the polar to the tropical regions, in the five zones of the Globe, peopled with upwards of eighty millions of British subjects, and governed by a young queen.

The universal commerce of England, her enterprising industry and unprecedented prosperity, have been judiciously ascribed to the active and thoughtful character of the people, naturally impelled by a desire of comfort in every shape of domestic enjoyment which may be productive of “the greatest happiness to the greatest number.” The laborious classes of industry, endowed with an in-

tellect operating rather in *useful* than in "fine arts," have diffused their products in every English dwelling, wherein they are in *use* and not in *parade*, forming a remarkable contrast with the frivolous productions which dazzle the eye in the comfortless habitations of the Continent.

Unquestionably, as nothing is permanent on earth, the naval supremacy of great Britain might sink, and become as extinct as the glory of ancient nations; but should she now have ascended her zenith to yield towards her decline, the efficiency of her native industry must still preserve her the emporium of the world for ages yet to come.

The track of time, passing heavily over the labours of primitive nations, has yet spared a sad acknowledgment of their ancient splendour; but the works of modern travellers, in relating the wreck of their magnificence, or their present degeneracy, afford little information for the improvement of useful sciences. The once martial Romans, who ravaged the world, gave way to the ultimate production of a potent legion of popes and cardinals, to invade in their turn the wealth of nations, by the exercise of a power no less and ter-

rific ; and modern Rome, so sterile of producers, but so prolific in non-producers and beggars, has at present no better commerce than a noxious traffic in bulls, indulgences, relics of saints, pictures of legends or false traditions, fragments of statues, perfumes and *pomade* !

Blessed with a more enlightened policy, reformed England, in the enjoyment of all comforts at home, will eternize her name by the honorable transmission of her useful and profitable industry over all the habitable globe ; and in this grand example of an unparalleled and universal commerce, will extol the fame of Britannia to the latest generations of the World !



Explanation of the Frontispiece.

MARGARET, daughter of Henry III, king of England, and the beautiful Eleanor of Provence, was only eleven years of age when the equally youthful monarch, Alexander III of Scotland, aged about 12 years, demanded her hand in marriage, as the means of cementing a lasting peace between the two nations. The Scottish ambassadors being well received, the king of England gave orders for the preparation of a splendid pageant to celebrate the event at York, on Christmas day, 1252. The records of this period are still preserved in the Tower of London; and, among other orders, there is a *mandamus* for the dress of the bride, which was to have, embroidered on a robe of purple velvet, three golden leopards in the front, and three behind.

It was the custom, during the middle ages, for the dress of noble ladies to bear the heraldic insignia of their paternal house, during the period of their maidenhood; and when married, with the poetic elegance of a chivalric age, they wore on the *manteau* the device of their lord, as their protector and shield.

Long hair was an emblem of virginity, which had been introduced into Christianity from heathenism ; and the two jewelled rosettes on the breast, were called in French *parfait-contentement*.

The nuptials were solemnized with a mighty confluence of English, French, and Scottish noblemen and prelates—besides two kings and three queens, among whom shone not the least, the beautiful Eleanor of England (mother of the bride), whom Geoffry Langtoft has celebrated as the *fairest of life*.

“ Henry, king, our prince, at Westmynster kirke,
The erlys douhter of Province, the fairest may o’ lif,
Her name is Helianore, of gentille norture,
Bizond the se that wore was not suilk creature.”

A thousand English and six hundred Scottish knights also attended the celebration, dressed in the most sumptuous apparel; and to give some idea of the nuptial feast, the archbishop of York alone contributed four thousand marks, and six hundred fatted oxen.

The fair scion of the Plantagenets, thus early wedded, was sister of Beatrix, sovereign duchess of Britanny, and of *Eleanor of Castile*, by marriage with her brother Edward I of England. She was also related to *Blanche*

of *Castile*, mother of St. Louis, king of France, who married *Margaret of Provence*,—and to his sister, *St. Isabella* of France. And the young couple were both descended from Malcolm III of Scotland, by Margaret of England, who died in 1068, three days after her husband, and was canonized titular patroness of Scotland, 10th of June, called St. Margaret's day, and still observed in the Romish kalendar.

The national intercourse created by this marriage established the French language at the court of Scotland, as it had already become the national idiom of England.

The fair Margaret had issue a daughter, of her own name, who married *Eric*, king of Norway, and gave birth to Margaret, surnamed the *Maid of Norway*, who became queen of Scotland at the death of her grandfather, Alexander III, but died at sea, on her voyage to take possession of the crown—an event which occasioned a civil war, for nearly a century, between the partisans of *Baliol* and *Bruce*, which at length terminated in favour of the house of Bruce or Stuart, in 1370.



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TO THE

ORIGIN OF EMBLEMATICAL INSIGNIA

IN

ANCIENT NATIONS.

THE modern English translation of Genesis, from the original version in *Arabic*, not being yet adopted by the clergy of England, we have purposely omitted the dates of the divers epochs recorded in this portion of the work; for should we date according to the era of the present English Genesis, we should contradict the chronologies concurring with the ancient histories of the Oriental nations, and give a denial to the modern cosmogony founded on astronomy and geology.—Had we followed the creditable chronologies or eras verified or acknowledged by modern antiquarians and archæologists, now travelling in the ancient world, we should have reverted our dates thousands of centuries prior to the age of Adam, related by Moses, and perverted by modern translations. Sundry English divines, and other eminent characters, begin, however, now to confess, that the Mosaic or Arabic text has been altered by the Greek and Latin translators or expounders of the present Genesis, adopted in the English church.

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